







THE STUDENT'S HAND-BOOK OF PROGRESSIVE EXERCISES.

PART I.

*Containing Progressive English & Sanskrit
Exercises with Glossaries of difficult words,
and an Appendix on Compounds.*

(For Junior Classes in High Schools)

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THIRTEENTH EDITION.

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THE STUDENT'S HAND-BOOK

FOR THE STUDENT OF THE UNIVERSITY OF CALIFORNIA

PART I

CHAPTER I. THE STUDENT'S DUTY.
The student's duty is to acquire knowledge and to apply it to the service of his country.

CHAPTER II. THE STUDENT'S CHARACTER.
The student's character should be marked by honesty, integrity, and a high sense of honor.

CHAPTER III. THE STUDENT'S CONDUCT.
The student's conduct should be marked by order, cleanliness, and a high sense of responsibility.

CHAPTER IV. THE STUDENT'S STUDY.

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CHAPTER VIII. THE STUDENT'S RELATIONS TO HIS COUNTRY.

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PREFACE.

The following exercises are prepared with a view to assist the student in the work of translation. I have frequently observed that students are able to translate readily into Sanskrit those English sentences that might be given in their reading books; but that if they be asked similar sentences with different words, they frequently get puzzled. This arises from the fact that teachers have no book from which to set similar sentences for translation as a weekly exercise, and they are left to the only recourse of themselves framing some sentences which, however can be done only by those who might have time to do it. In order to supply this want I have prepared a Series of Progressive Exercises, so arranged as to be adapted to the wants of students as they advance from standard IV to VII. This Manual is the First Part of the Series and the Second part is in the press. This part is intended for standards IV and V in High Schools, supposing Perfect to be taught in the latter standard. The English Exercises are adapted to lessons in Prof. Bhandarkar's First and Second Books of Sanskrit, and the Sanskrit Exercises, which are given in this part only, are general exercises, in prose and verse. The difficult words occurring in the two Sections are given in the Glossaries. At the beginning is an Appendix in which a general knowledge of Compounds in Sanskrit is given. It is my firm belief that students cannot be expected to read intelligently the verses given at the end of the

First Book or the sentences in the Second Book, if even a general knowledge of Sanskrit compounds is reserved for the 6th Standard. I do not see how a boy will intelligently understand words like वृद्धशाल, आत्मोत्कर्ष, दुर्योधन—भीमसेनौ, महाप्रताप, अग्रिततं and other compounds occurring in the Sanskrit sentences. A knowledge of the general nature of compounds might be easily given and received in the 4th or 5th standard, at least in the case of Hindu students, for they already in the previous standards learn compounds in their vernacular. I think the sort of general knowledge of compounds that is given in the Appendix, can be conveniently given to a student, after he has read the greater part of the First Book, or before he begins to read the Second Book. I have found this quite practicable in the New English School, and I leave it to the choice of teachers where to do it, whether in the 4th or 5th standard. It will be thus seen that this Manual is designed not to supplant any of the books now in use, but to promote a more careful and useful study thereof.

I hope they will be found useful by those for whom it is chiefly intended. Any suggestions as to additions, omissions, mistakes &c., will be thankfully received.

3rd August 1882,
New English School
Poona. }

V. S. ÂPTE.

PREFACE TO THE SECOND EDITION.

In this Edition a few Exercises are added to the

English Section, so as to make the Hand-Book adapted to the wants of Junior Classes in High Schools. The two Glossaries are revised, and several words that were either omitted in the First Edition, or were required by the additional Exercises now given are added.

Poona,
22nd December 1883. }

V. S. A°

PREFACE TO THE THIRD EDITION.

Four Exercises have been added to the English Section one on the concord of adjectives with nouns in all the cases, one on the verb have, and two on the two 'Futures' and "Conditional" necessitated by the arrangement of lessons in the new Edition of the Second Book of Sanskrit. The two Glossaries have been carefully revised, and several words added which were omitted in former Editions.

Poona,
29th August 1885. }

V. S. Â.

PREFACE TO THE FIFTH EDITION.

Nothing new has been done in this edition but the book has been thoroughly revised, the rendering in Sanskrit of a few of the English Idioms being given at the bottom of the page.

Dhulia,
29th August 1894 }

M. S. APTE, B. A.

PREFACE TO THE TWELFTH EDITION.

This edition is a mere reprint of the former edition, nothing being added or omitted.

Satara,	}	M. S. APTE, B. A.
5th February 1911		

PREFACE TO THE THIRTEENTH EDION.

This Edition is a revised reprint of the Twelth.

Satara,	}	M. S. APTE, B. A.
25th August 1912		

APPENDIX.

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COMPOUNDS.

Compound is the name given to the relation which subsists between two or more words joined together to form one word. The words that are capable of being joined in this manner are generally nouns, adjectives or adverbs.

Note. In joining together nouns in compounds that form should be taken which they have before terminations beginning with consonants; as कर्मन् + गतिः = कर्मगतिः; सरस् + रुहं = सरोरुहं; तस्थिवत् + पुरुषः = तस्थिवत्पुरुषः.

There are in Sanskrit four principal kinds of Compounds; Tatpurusha, Dvandva, Bahuvrīhi and Avyayibhāva. The compounds called Karmadhāraya and Dvigu come under the class of Tatpurusha.

1. When a compound consists of two members, the first of which determines the sense of the other, it is called Tatpurusha. There are two kinds of Tatpurusha, Inflectional and Appositional. When the first member of a Tatpurusha compound, when dissolved, stands in any one of the six oblique cases, the compound is called Inflectional Tatpurusha. When the first member is an adjective to the second or stands in apposition to it, the compound is called Appositional Tatpurusha or Karmadhāraya.

2. There are thus six varieties of the Inflectional Tatpurusha, corresponding to the six oblique cases:—

(a) An Accusative Tatpurusha is formed by joining a noun with the words भिन्, अतीत, आपन्न, गत, प्राप, पतित, and अत्यस्त, as तरुं भिन्ना तरुभिन्ना, संख्यामतीतः संख्यातीतः ३० दुःखापन्नः, महीगतं, नृ.प्र.तः ६३.

(b) An Instrumental Tatpurusha is formed when a noun is compounded with words denoting equality, such as तुल्य, सदृश, सम, &c. and with participial adjectives, when the instrumental denotes the agent or instrument of the action denoted by the participial, as हरेण तुल्यः हरतुल्यः, रामसमः, असिनाच्छिन्नः असिच्छिन्नः, दैवेन हतः दैवहतः &c.

(c) Dative Tatpurusha is formed when a noun is compounded with another expressive of the material of which the thing denoted by the first member is made, or with the words अर्थ, हित, रक्षित, and बलि, as युगाय दारु यूपदारु (wood for a sacrificial post); द्विजाय अर्थः द्विजार्थः; भूतेभ्यो बलिः भूतबलिः &c.

(d) An Ablative Tatpurusha is formed when a noun is compounded with words indicative of fear and with words denoting motion from, as पतित, अवगत, अपेत &c. as स्तेनाद्धीतः=स्तेनभीतः, राक्षसाद्भयं=राक्षसभयं, जातिर्भ्रष्टः=जातिभ्रष्टः, सुखापेतः, स्वर्गगतितः &c.

(e) A Genitive Tatpurusha is formed when a noun is compounded with another in the Genitive relation, as गृहस्यद्वारं गृहद्वारं; गिरेः क्षिप्रं गिरिक्षिप्रं; रामतनयः नृपकन्या &c.

(f) A Locative Tatpurusha is formed when a noun is compounded with words having the sense of 'engaged in' or 'skilful in' as निपुण, पण्डित, धूर्त, &c. as कार्ये आसक्तः कार्यासक्तः, युद्धे निपुणः युद्धनिपुणः, सभापण्डितः, वाक्पाटुः &c.

3. A Karmadhāraya is formed, when an adjective is compounded with a noun, when a noun denoting the standard of comparison is joined with a noun indicating the object of comparison, or when a noun denoting the object of comparison, is joined with another denoting the standard of comparison; as कृष्ण-

आयं मृगः कृष्णमृगः, अतं चेत वलं अतवलं, घन इव मीलः घननीलः (dark as a cloud) मृणालमिव धवलः. मृणालधवलः, पाणिः पल्लव इव or पाणिरेव पल्लवः पाणिपल्लवः; मुखं चन्द्रः इव or मुखमेव-चन्द्रः मुखचन्द्रः, भवः सागर इव or भव एव सागरः भवसागरः &c.

4. When the first member of a Tatpurusha compound is the negative particle अ or अन् the compound is called negative, or नञ् Tatpurusha as न गुणः अगुणः, न भयः अभयः, अज्ञान, अमध्यमनं &c.

5. When the first member of a Karmadhāraya compound is a numeral, it is called Dvigu. It is in the neuter gender and singular number, and implies a collection or aggregate चतुर्णां युगानां समाहारः चतुर्थं दशानां दिनानां समाहारः दशदिनं; तिष्ठणां भार्याणां समाहारः त्रिभार्ये, पंचपात्र &c. In some cases it is feminine as त्रिलोकी. Thus a compound with a numeral for its first member and being in the dual or plural member would be wrong, as चतुर्वर्षाणि is wrong; it ought to be चतुर्वर्षम्.

Note. A long vowel is shortened, the short vowels corresponding to ए ऐ, and औ being इ and उ, पंच खट्वं द्विद्वारि.

6. When a compound is formed of two or more nouns so arranged that when it is dissolved, each would be connected by the particle च (and) the compound is called Dvandva. When it implies a duality of ideas, each member being considered to be singular it takes the dual; when there are more than two nouns it takes the plural, and the gender of the final noun determines the gender of the whole compound, as रामश्च कृष्णश्च रामकृष्णौ, धनं च विद्या च धनविद्ये; नराश्च व्याघ्रश्च नरव्याघ्राः-सहितं च संगीतं च कलाश्च साहित्य-संगीतकलाः &c.

Note. In arranging nouns in a Dvandva compound that which has fewer or shorter syllables, or that which is more revered, is placed first, as काकरासभौ कुशकाक्षौ; पार्वतीपरमेश्वरौ; युधिष्ठिरर्भामौ.

7. When a Dvandva compound implies that the things enumerated represent one complex idea or thought, or when the limbs of the body or objects between which there is natural antipathy, are put together, the compound is neuter and singular; as धनं च धान्यं च तयोः समाहारः धनधान्यं; छत्रचामराकिरीटं; पार्श्वौ च पादौ च मूलं च तेषां समाहारः पार्श्वपादमूलं, अहिश्च नकुलश्च अहिनकुलम्.

8. A word ending in क and implying some blood-relationship or some kind of learning, changes its क to अ when followed by another word ending in क or by पुत्र, as माता च पिता च मातापितरौ, पितृपुत्रौ.

9. When an attribute is compounded with a noun and the whole compound qualifies another noun but neither of the separate members of the compound itself, the compound is called Bahuvrīhi. In this compound the attributive member is always placed first and the compound is to be dissolved by one of the oblique cases of the relative pronoun यद् as, छिन्नः हस्तो यस्य or छिनौ हस्तौ यस्य स छिन्नहस्तः, one whose hand (or hands) is (or are) cut off; गृहीतः दण्डो येन स गृहीतदण्डः निर्गतम् भयं यस्य स निर्भयः &c. So there may be six varieties of the Bahuvrīhi, according as the relative stands in one or another of the oblique cases.

Notes: The difference between a Karmadhāraya and a Bahuvrīhi is this, that in a Karmadhāraya one of the members, qualifies, or is in apposition to, the other; or one of them may qualify another noun, but not the whole compound, whereas in a Bahuvrīhi neither of the two members qualifies, or relates to, a third noun but the sense of the whole compound qualifies, that noun, as, when I say भग्नहस्त a hand broken भग्नः qualifies हस्त or in जनक्यामो हरिः क्याम one of the members qualifies हरिः but not in जनक्यामः, but in भग्नहस्तः कर्करः a 'servant with a broken hand,' neither भग्नः

nor हस्त separately qualifies किकर but the sense of the whole compound. In an example like स्राव्यभृत्य the compound may be K. or B. according to the context or the sense intended.

10. A compound of the negative particle अ or अनः and स or सह with a substantive, when the whole is used as an adjective, is also Bahuvrīhi, as अविद्यमानं धनं यस्य सः अधनः (नरः) अपुत्राः, सुनेन सहितः समुतः or सहसुत (or strictly) सहायः सुतो यस्य सः.

11. When the last word of a Bahuvrīhi compound ends in ऋ or is a feminine noun ending in ई or ऊ the termination क is added on to it as, त्यक्तो भर्ता अया सा त्यक्तमर्तुका (नारी), रामकर्तृकाः (नामः); बहवो नद्यो बहिमन् स बह्वनदीकः (देशः), सशोकः &c. The final vowel आ is shortened, as अविद्यः devoid of learning.

H. B. In the case of the compounds hitherto stated the name of the relation existing between the last two words compounded, howsoever long the whole compound may be, is the name of the whole compound as in सुरांगनाप्रार्थितप्रणयः (नृपः), a King whose affection is sought after by celestial women, the relation existing between प्रार्थित and प्रणय is that of Bahuvrīhi, and hence the whole compound is Bahuvrīhi, though the internal compounds therein are (1) Genitive Tat. (सुराणां अंगनाः) and (2) Instr. Tat. (सुरांगनाभिः प्रार्थितः). So त्रिभुवननाथभार्याकथितवृत्तान्तः 'An account narrated by the wife of the lord of the three worlds,' the whole compound is Karmadhāraya though the internal compounds are Dvigu, Gen. Tat. and Instr. Tat. So हतद्विपेन्द्ररुधिर &c. So in stating to what class a long compound belongs, this must be carefully attended to.

Note: Any compound, when dissolved, will consist of two members only.

12. An *Avyayibhava* compound is that which is formed by joining together a preposition or an adverb and a noun. It is to be considered as the accusative singular of the neuter gender, and hence the endings of nouns should be changed accordingly. A final long vowel becomes short, and a final न् is dropped, but optionally when the last noun is neuter; as अनुसृतम् (रामः स्य पश्चात्) उपमालिनि (मालिन्याः समीपं), प्रतिदिनं (दिने दिने,) यथाविधि (विधिमनतिक्रम्य), अधिधर्म or अधिधर्म (धर्मणीति).

EXERCISE

(a) Dissolve the following compounds, naming to what class each belongs:—

सुखदुःखे अरक्षिता, त्रिनेत्र, उपनिदि, अकालमृत्युः, पयोराशिः, दुःखार्तः, शीतवातातपक्लेशः, छिन्ननासिकाः, सतलोकं, चतुर्मुखं, लक्ष्मीभार्यः, संसारार्णवमग्नः, अनुग्रह, यथावकाशं, हस्तकमल, विगतधनः, दत्तपञ्चरूपकः (ब्राह्मणः), अनात्मजः, नीलोत्पलनेत्रीः, सकन्यः, कृतकृत्यः, राजपुरुषदत्तवस्त्रयुगलः, आहाराभावकृशदेहबन्धः.

(b) Give Sanskrit Compounds for the following:—
Krishna and Balarama, five years, towards the fire, one whose son is dead, lotus like feet, struck by means of a long stick, attended by servants, afraid of evil spirits, after Hari, near the Ganges, black cat, the paws of a tiger's young one, father and son, an ass and a bull, having had recourse to God, killed by arrows, those who have abandoned their lives, mean like a dog, words as hard as the thunderbolt, the hands and the feet, of the wives of gods (दिवौकस्) a book for study, Gopala and Hari attended by three servants, those by whom their lives are given up for the good of the country.

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OF
PROGRESSIVE EXERCISES.

PART I. ENGLISH AND SANSKRIT

English.

N. B.—The articles *a an or the* in the following exercises need not be translated.

(PARASMAIPADA AND MAS. AND NEU. NOUNS IN अ and इ from Ex. 1 to Ex. 8).

Ex. 1.

(We) are mortal. (He) goes to the town. (I) see a parrot on the tree. The servant extols (his) master. A thief steals wealth. The king punishes wicked men. A wise man does not wish for money. Poets extol the merits of kings. A tiger eats men. (You) do not know the truth. Two warriors throw arrows. The boy drinks water. God dwells in Heaven. Ascetics do not reside in cities.

Ex. 2.

The man calls (his) son. Why do (you) come with dirty hands? Bees dwell in lotuses. In the town (there) are gold-smiths. Two beggars glean barley (We two) see a monkey on the road. When do (you) go to (your) house? Are (you) not (my) friend? Goṛāla brings heaps of money from the village. (I) am not pleased with wealth. A wise man knows the vanity of the world (They two) adorn (their) bodies with ornaments. A cat eats mice. Fools do not

understand the meaning of the vedâs. (You two) conquer (your) foes in battles.

Ex. 3.

Men walk with (their) feet. Râma adores the Rishi with Vedic hymns. Why do (you) beat the man with a stick? Men speak with (their) mouths. (We two) wash our hands with hot water. Soldiers fight by means of swords. Poets extol the exploits of kings by means of poems. A lion tears a beast with (his) claws. (We two) enter the house by Hari's order. A sailor drives a boat by means of oars. (He) tears down mountains with the thunderbolt. (You) write a letter with (your) hand. The bull scratches the hill with his horns.

Ex. 4.

Râma goes to a village with two servants. God sees men with (his) watchful eyes. The man holds the book in (his) hands. (He) gives fruits to the beggars. (They) come from village with the fruits in hand. (You two) bring flowers from the trees. Do (you) see the traveller from the summit of the mountain? (We two) go to the garden in the morning for fruits. From sin spring (are produced) all evils. Wise pupils do not get up from (their) seats. (I) gave two men gold coins. Snow comes down from the tops of mountains. Without efforts man does not get (his) desired object. Brâhmana calls Varuna to his sacrifice by means of Vedic hymns. Poets obtain wealth from kings by poems. Particles of water fall from the sky.

Ex. 5.

(He) keeps his money in a house. The words

of the wise deserve respect. The sons of kings go out with servants. The conduct of the man is censurable. (We) do not become satisfied without (our) friends. (You) beat the man without reason. In the cave dwells a fierce lion. God punishes wicked men for (abl.) (their) sins. In this world there is no happiness. The ministers sit on (their) seats by the order of the king. Householders live in cities, ascetics in forests. Bharata conquers the country with (his) soldiers. (There) is courage in the heart of Râma. I do not see flowers on the trees.

Ex. 6.

Cat, do (you) see the mouse? Do (you) see the dog from the place? Fools do not know the greatness of the Almighty. Wicked men always go by a bad road. (We two) do not know Râma's house. In winter, the days become short; in summer the days become long. He leads men to a good path by his advice. There are no merits in the king's minister. (You two) are not pleased with the picture. The trees in the garden are very tall. (I) strike the boy with a stick for haughtiness. Ascetics adore God in the caves of mountains. The servants beat the thief with sticks.

Ex. 7.

Husbandren go to (their) fields. Nothing is praiseworthy but God; nothing is censurable but sin. (He) gives a gold coin to (his) friend. The master gives orders to (his) servants. In the forest of India there are many fierce beasts. The son rises every day. Do (you) see a dog in the picture? Warriors fight by means of swords with enemies. (You)

do not get the fruit of (your) labours. The light of the moon becomes troublesome to (gen.) a lover. A bow to the great God S'iva! (We) owe to God much respect. (He) becomes angry with (his) servant for his carelessness. (You) do not understand the principles of Nyâya without the assistance of a teacher. In this worldly existence contentment is praiseworthy.

Ex. 8.

A just king does not punish the innocent. (We) see many poor men in the town. The two rogues are beaten by the strong guards. Hari gives money to learned Brahmins only. Many fruits fall down from the tall trees. The sons of the rich are not generally industrious. Wise men do not dwell in impure houses. O blind man, why do (you, go to the wicked man? The teacher advises the foolish sons of the king. The naughty boys throw large stones at (loc.) the birds.

(Atmanepada from Ex. 9 to Ex. 10.)

Ex. 9.

Râma always likes diligent pupils. By night the stars shine in the sky; by day (they) disappear. Good kings strive for the welfare of (their) subjects. (You) do not please guests with gifts. The priest throws ghee into the fire at the time of sacrifice. The smell of the flowers in the garden is fragrant. Trees shake by the force of the wind. God does not like sin; and punishes all sinners. Clever boys get rewards for (their) industry. (His) heart trembles with fear at hearing (instru. of the noun) the rogue's name. The light of knowledge shines in the heart of

sages. Servants serve their (master) with affection. (He) disregards the advice of (his) master. Why do (you) speak a lie before (your) teacher? Hari's son sports with children in the streets. The father expects respect from (his) sons. Thou wonderest at the beauty of the picture.

Ex. 10.

Soldiers obey (their) General. Birds fly from the tops of the trees. (I) forgive Râma's fault to-day. Why does (my) right eye throb at the sight of the hermitage? To (gen.) the righteous there is no punishment. The two girls learn dancing with attention. (They two) taste the water of the sea. Good boys, first salute (their) teacher and then begin (their) study. Wicked people do not endure the happiness of men. Subjects respect the order of (their) king. In summer the sun becomes very hot. The teacher gives directions to (his) pupils for studying. Parrots speak human words by hearing them constantly. Govinda's friends rejoice at (his) prosperity.

(Passive Voice Ex. 11 to Ex. 12.)

Ex. 11.

(I) see a bird on the tree. The bird is not seen by the traveller. Thieves are punished by kings. Subjects are always protected by (their) king. The work is done by Gopâla with the assistance of Hari. (They two) are advised by (their) preceptor. (Our) actions are known by the great God. (We) are always seen by God. The water of the tank is drunk by the thirsty travellers. Servants are ordered by (their) master. Râma takes the goats to the village. The goats are taken to the village by Râma. There are two tigers on the mountain (pass. of ५)

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A good pupil obeys the orders of (his) teacher ; the orders are not heard by a rude pupil. The charioteer of the warrior is killed in the battle. The boy carries two books in two hands. Two books are carried by the boy in the two hands. All kings are called here for the Svayamvara of Damayanti.

Ex. 12.

The men leave (their) two friends. (We two) salute (our) preceptor. Kings do not forgive the violation of their commands. (They two) disregard the advice of (their) father. The warrior kills his enemies in a battle with arrows. (You two) give Hari two rewards for good conduct. (There) is peace in the country of the Vangas. Thieves kill travellers on the road. Govinda examines the two men in Nyâya. The general orders (his) soldiers to fight (dat. of the noun.) O citizens, a person beats Govinda in vain. Râma does not remember (his) words. The king defeats the two kings of Videha and Magadha. Krishna adores his body with ornaments. Two thieves steal the treasure of the king. Preceptors tell religion to (their) pupils (dat.)

(Feminine Nouns in अ and ई from

Ex. 13 to Ex. 16.)

Ex. 13.

A wife obeys the commands of (her) husband. The female deer are followed by hunters with dogs. Young women sport with (their) lovers in the lake. The time of the minister's departure is not known. Wise men surmount all difficulties by means of (their) wisdom. The citizens of Ayodhya bewail the departure of Râma. The daughter of Janak is espoused by

Râma. Two stories are told by the friends of Gopâla. Two young women put garlands round (their) necks. The women of Avantî are very beautiful. The beauty of the city is seen by kings from the windows of (their) palaces. Two garlands are brought in the two hands. The orders of the general are obeyed by (his) soldiers. The bodies of men are tormented by diseases. The two messengers wander over the earth (acc.)

Ex. 14.

Women draw up water from wells. Thieves are surrounded by policemen by the order of the king. (We) please the guests by worship. Hari's anxiety is removed by Râma with a speech. Lovers sport with (their) beloveds in the gardens. Two songs are sung by the female friends of Sita. Messengers are sent to the lord of Avanti by the king of Kausambi. The female servants return from the town with haste. Atheists do not obtain happiness from the worship of idols. The father gives gold ornaments to (his) girl at the time of the marriage. The palace shines with the splendour of the gems. The school is two miles (use acc. of noun) from the city. (You two) are followed by (your) beloveds. The tranquillity of mind is obtained from forgiveness. The women get angry with (their) maid-servants. From the earth proceed all pleasures. Offerings are given by virgins to Fire.

Ex. 15.

Jayanta is the son of Indrâni, the wife of Indra. Two women sit under the shade of trees. Much dust goes up in the streets of Avantî. Evil spirits walk forth by night. In the water of the Godavari, (there) are many Sârâsa birds. (He) obtains proficiency in all arts and lores. The whole night is passed by the wo-

men in anxiety. The servant comes from the town of Ujjayinī with the news of (their) welfare. Many fish are seen by Râma in the water of the rivers and wells. Garlands of flowers are brought by lovers for (their) female companions. O woman, why dost (thou) not go and sport in the water of the lake? (They two) sit on stones in the forest. The devotees of S'iva go to the temple of Pârvatī for worship. Hari likes sitting in the moon-light on the bank of the river. The faults of maid-servants are not forgiven by (their) mistress. (They two) amuse (themselves) with stories under the shade of a tree.

Ex. 16.

(We two) praise the modesty of Râma's wife in good words (instru). (I) do not bear the rudeness of (my) female servants. The merits of the songster are known by the two female friends of the Queen. In the caves of the mountain are found shining gems and stones. The arrival of the king is expected by the Queen with anxiety. (They two) enter the garden with (their) beloveds for sport. From such hopes arise all the anxieties of the mind. By learning, a man gets honour everywhere; by (its) want he is despised by all men. In the town of Panchavatī are seen various old caves. A good boy goes to school every day, returns at the proper time and does not play with boys on the road. Why are great preparations made in the city? The sweetness of (his) speech attracts the mind of the women. Every thing on earth is transitory. (They) do not get happiness on account of (abl.) the censurable conduct of (their) wives. The order of (his) mother, Kaikeyī, is obeyed by Râma. Friend, (I) now go for sport in the water of the Ganges with (my) beloved.

(Imperfect from Ex. 17 to Ex. 23).

Ex. 17.

(I) struck the thief with a stick on (his) shoulder. (You) did not learn (your) lessons yesterday. (He) conquered the whole country by means of (his) prowess. Râma saw many pilgrims on the road to Kâsî. When did (you) begin (your) work on Nyâya? (We two) asked Govinda (his) name and place of residence. (He) touched the ground with his hands. The cat ate the mice in the house. (He) sat on the floor with (his) two companions. (We) counted the rupees in (our) house by our father's direction. (He) proclaimed to the world (loc.) the falsity of (your) story. Two thieves stole the king's treasure by night. The thirsty pilgrim drank the turbid water of the river. (We two) threw down the heaps of corn upon the floor. (He) bore the whole burden on (his) shoulder. The water of the lake was dried up on account of (Instru. or abl.) the heat of Summer.

Ex. 18.

God made all the people in the world. God gave men ears and eyes, hands and feet. (He) took away Sitâ's anxiety by (his) sweet words. The minister sprinkled the young prince with the water of coronation. (I) showed the pilgrim the way to Ayodhyâ. The kings tormented (their) subjects and are punished for (their) crime. (You) arranged the books on the floor with a friend's assistance. (He) did not like the advice of Govinda. The child desired for two mangoes, and the mangoes were given. The two sons pleased (their) old father by (their) good conduct. (I) extolled the merits of the king in the assembly. Two fruits fell down from the branches of the tree.

(He) weighed the corn in a balance before the merchant. Râma dwelt in Panchavatî with Sitâ near the Godâvarî (I) understood the principles of Nyâya yesterday; (I) do not remember (them) now. (You two) went hastily out of the town yesterday.

Ex. 19.

The emperor tried for the sovereignty of Magadha but did not get (it). Lakshman abandoned Sitâ in a forest near Valmiki's hermitage. The enemies burned the whole city and ran away. (We) cooked (our) food and ate (it) together with pleasure. (I) called Krishna back and narrated (told) the whole account. Two bulls descended from the bank of the river into (its) water. (I) was not pleased with Govinda's reply. S'akuntalâ wept bitterly at the time of leaving (her) father's house. The Queen was followed by her female friends. (They) obtain much money by the composition of works. Râma slew many evil spirits in the forest of Dandakâ. The wind shook the branches of trees. (He) learnt all the arts from (his) teacher. The women went for sport with (their) lovers in the moon-light. (They) spoke the truth. Why do you punish the innocent men? A wicked deed was done by the female friend of Yamunâ.

Ex. 20.

The Ganges was crossed by Guha by means of a boat. The deer was killed by the hunter in the forest. (His) body was adorned with ornaments of various kinds. The boys played together on the road and were punished by (their) master. Why was the messenger sent back to the village? (We two) were rejoiced at the prosperity of (our) friend. The preceptors were respectfully saluted by (their) pupils. (We) saw the thieves, but were not seen by the thieves.

Why did (he) not bear the taunt with forgiveness ? (You) were remembered by the friends of Gopāla. The king gave the Biāhmanas much Dakshinā at the nuptial ceremony of (his) daughter. The flowers dropped down from (her) braid of hair. They fought with (their) enemies, but were at last defeated. (I) merely expected a favour from the king; (you) wished for wealth. All (his) afflictions were removed by the advice of his friend. (You) were led by a wrong path by a rogue. Did (you) tell Rāma to go out of the city. (dat of going)?

(Nouns in उ and ऋ from Ex. 21 to Ex. 24.)

Ex. 21.

The smell of the flower is sweet; why is (it) plucked? (He) fought with his brothers for a share of (his) father's wealth. The husband of (one's) daughter is called son-in-law. The character fell down from (his) seat in the confusion of the battle. Tears flowed down from the cheeks of the young woman. The woman was abandoned by (her) husband for (her) bad conduct. A book was written by Hari, but (it) was scoffed at by all men. The house of Raghu's father was built by skilful artists. (You) are protected by the king's arms; why are (you) afraid of (your) haters? The servant takes away the wealth of (his) master by fraud. Arrows were discharged by Arjuna at (his) enemies. A rat is the vehicle of Ganapati, the son of Shambhu. The soldiers got many rewards from (their) General for bravery. (We) conquered (our) enemies in battle by means of arrows.

Ex. 22.

Two messengers returned from Ayodhyā to (their) lord. Sagara performed a sacrifice and let loose a

horse. The courage of (my) son is damped (perishes) by such words. The boy did not obey the commands of (his) paternal uncle. Two beggars begged wealth of a donor, but were driven away. Wicked men do not like the prosperity of good men. (We) bow down to the creator of the Universe and celebrate (his) greatness. The fear of death is not reckoned by the courageous. In the town of Kanchi lived a merchant the lord of great wealth. (His) speech was not heard attentively by (his) hearers. (They) transgressed the orders of (their) master, but were forgiven through pity. The trees in the garden are broken down by the wind. The servants of the king's son-in-law bore away (their) mistress in a chariot. (He) fainted away hearing the words of (his) mother. Old men are despised by (their) sons and grandsons, and even by (their) great-grandsons.

Ex. 23.

Govinda likes talking with the grandsons of (his) sister. The husband of (my) brother's daughter is a rich man. The maternal uncle of the daughter of (my) sister's husband is righteous. When did (you) see the house of my brother's son-in-law? (He) finished the business the very night (loc. with तत्र) in my brother's house. (They) gave much money to the sons of (their) mother's sister. Among all the brothers (loc.) Hari is the best. The (three) worlds were conquered by Râma with the prowess of his arms. Why did (you) discharge arrows at the head of the charioteer? The mother washed with cold water the hands of (her) daughter. The parrots sat on the branches of the trees in (their) master's garden. Râma espoused

the daughter of Janaka, king of Mithilâ. The looks of Râma's brother are eaten away by worms. The axe of Parshurâma struck off the heads of many Kshatriyâs.

Ex. 24.

Râma has § a heavy sword in (his) house. (My) sisters have beautiful daughters. (You) had no money with (you) at the time of departure. Many trees have no fruits and flowers. The mother of Hari has two sons and one daughter. Kanva had a daughter named Sâkuntalâ (शकुन्तलाख्या). Ganapati has the face of an elephant and is hence called Gajavadana. The Himâlaya mountain has many lofty summits. Bakula flower has a fragrant smell.

(Fem. nouns in इ and उ from Ex. 25 to Ex. 27.)

Ex. 25.

The preceptor instructs the King's son in politics. The caste of the person is not known by Devadatta. By means of courage (he) defeated all (his) enemies. The brothers love one another with great affection. (They) praise the merits of the wise by the greatness of (their) intellect. In prosperity friends gather round a man. Husbandmen are industrious by nature. Men become known in (this) world by means of (their) good actions. In the Smritis are written many rules on politics (loc.) Do (you) like the profession of the citizens of Suvarnapura? (I) extol the merit of the author of creation. (They) adorned (their) places of residence with many pictures. The two brothers lived together with pleasure for many

§ In translating the verb to 'have' put the *subject* in the genitive case, the *object* in the nominative and use a verb meaning 'to be' e. g. He has तस्यास्ति.

days (acc). Men obtain fame by the protection of the distressed. The woman did not bear the anger of (her) husband's sister with calmness.

Ex. 26.

Wise men do not like the worship of images. (I) saw many cows in the field near the river. The mother-in-law became angry with (her) daughter-in-law for disobedience. The intellect of the wise is not damped by evils. (We) sit on stone seats in the moon-light and admire the power of the creator. The creation of a poet's mind is called poetry. The proximity of the wicked is always avoided by sages. The warrior entered the enemy's dwellings and took away the treasure. Men get milk from the cow; why do (they) then beat the cow? Krishna showed the way to the house of (your) sister's mother-in-law. Men are born only for suffering misery and not for happiness. (He) became famous by speeches of self-praise. Hari gave a present of flowers to (his) mother-in-law.

(Imperative mood from Ex. 27 to Ex. 29.)

Ex. 27.

Hari did not torment Râma; do not punish Hari. O brave kings, first tell (your) names. Child, always obey (they, parents and respect (thy) preceptors. Tell the teacher (your) name and (your) father's name. (We) sit here; do (you) sit on the raised floor. Let (us) go and seek (our) dear friend, Yajnamitra. Let people get wealth and become happy. O travellers, taste the water of the spring. The boy did not obey (his) teacher and was punished; do not (you) act in the like manner. Girl, give the child a fruit. Obey (thy) master, and learn (thy) lessons well. Cook, bring the rice; (I) am very hungry. Let (us)

go together and invite (our) friend for dinner. Let not the ox go to the well. Always praise the merits of people and hide (their) faults. May God protect all men from miseries.

Ex. 28.

Love and honour (your) mother throughout (her) life. Let them be punished for (their) impudence. Do not go by the path of sin; leave off pride and serve the wise. May S'iva protect all the men in the assembly. The son has set, let (us) now go home. Let the man's name be first known and then let (him) enter the house. Let the thief be driven out of the town for his crime. Let the General be called back from Ayodhyā. May kings always protect the people according to justice. Do not be rejoiced at the adversity of the people. Let the pot be filled with water up to the brim. Let (me) be thrown down into hell for (my) horrible sin. Do not think Yajnadatta a fool. Let warriors fight with, and defeat, (their) enemies. I am astonished at hearing the news, let (it) be told again.

Ex. 29.

The mother said to (her) son "Go to the market and bring mangoes". The sun is very hot, so do not run quickly. He has cooked the food, now let (us) begin eating. Always speak the truth and do not deceive men. (You) are permitted by the king to go home. Let all the plans be first thought over and then executed (done.) Let the maid be ordered to bring (dat. of the noun अजयन) flowers from the garden. Let two bulls be let loose and let (them) wander over the earth. Let (him) experience the fruit of (his) own actions. Let two fruits be brought from the tree for the Queen. Try for the good of the people

and not for (your) own. Let the belly of the fish be torn asunder; there is a jewel inside. (He) has learnt all the Vedas; adore and respect such a learned man.

(Participles and gerunds from Ex. 30 to 32.)

Ex. 30.

Govinda was simply saved by (his) fate; nothing was done by man. (He) was asked by Lakshmana to give (दातुं) back (his) money. The bull went down to the bank of the Sarayu to drink water. Having abandoned Sita in the forest, Lakshmana returned to Ayodhyâ. Having gone to Benares did (you) not see the temple of Vishveshvara? The traveller was bitten by a large snake on the road. Having brought the boy home, Râma went away. Pramila fighting with Arjuna, defeated the warrior. The town was surrounded by the enemies and set on fire. Parashurâma having come to (his) brother told the whole account. Having heard the dreadful news the woman fainted away. Learn to forgive even (your) enemies and haters. Having experienced the miseries of worldly existence, why do (you) again desire birth? The two female servants, trembling with fear, did not speak even a word. Having promised to do the work why did (he) not do so?

Ex. 31.

(We) being thus addressed by the Brâhmans, began (our) work. Having said so (वचनं with क्) (he) sat down. Many enemies were killed in the battle by Râma. Having sported (लिलङ्गितुं with क्) in the garden for a long time, we (two) returned to (our) house. (He) bowing down to Siva, came home. Having beaten (पट्टितुं with क्) Hari excessively (he) went to (his) own house. The king when extolled gave the poet much wealth. (They) have fallen inot

the mud; let a remedy be devised (thought of) to lift (them) up. The ugly girl was espoused (वद् with उद्) by the lame man. Yamunâ remembering the virtues of (her) son began to weep. The warrior, defeated in the battle, was found and taken to the prison. Râma having broken the bow of Siva and advised by (his) father, set out for the conquest of the world.

Ex. 32.

Two persons, fighting with Gopâla were seen by Hari. Having learnt (his) lesson, he became weary. Servants, serving (their) master, get many rewards. She dying, thus related (her) previous account. Hari and Gopâla striving for the welfare of the people, did not get rest. (I) stood expecting the arrival of my brother's father-in-law. The work while being composed, was read by Devadatta. The eyes of the woman became red with weeping. Having sent away the man, come home quickly, and do not go out. Having called together the forces, commence preparations for war. Dasharath returning to Ayodhyâ, saw many charming gardens. Sages alone always contemplating the creator of the Universe, obtain eternal felicity. Two women talking with Haridatta, were seen on a road. May (you two), competing with Govinda get success.

(Nouns in अन्, इन्, वन्, and मन्.)

Ex. 33.

(He) lives in the house of Yajnadatta; do (you) not know (it)? All animals are created by the Almighty God; Ascetics know the greatness of God by (their) contemplation. Are all (your) brother's sons well? Many works are written by the talented Râma.

Brahma created animals, stones and mountain. (They) two saw many pilgrims on the road going to holy places. Let the guilty be punished, and the meritorious get rewards. Servants, obey (your) master and serve (him) devotedly. Having looked upwards, (I) saw stones falling down from the sky. Having said so, the Queen went out of (her) apartment with the eunuch. Let (us) not become fruit-eaters; fruit-eating does not satisfy hunger. Going by the road the woman saw cows standing in the field. (Having taken) With the letter in (his) hand (he) read the name of the traitors.

Ex. 34.

Do (you) know the ages of the sons of Gopal? No one but the wise is able to know the evils to come. The elder brother fought with (his) younger brother. The priest throws offering into the burning fire. May the Gods give the king many blessings. The man, struck on (his) breast by (his) enemy, immediately died. The king saw many ascetics practising penance on the banks of the Sarayu. The priest having commenced to perform a sacrifice (loc. abs.), (I) came home. Râma fought with several evil spirits in Dandakâ. The younger brothers of Hari were delighted at the speeches of (their) sons. Give Dakshina to learned Brahmans alone. The sun and the moon rise and set every day. From the sky fell down many burning stones upon the ground. (We) are not able to go out in the deep darkness of the night.

Ex. 35

Siva burned Cupid by the lustre of (his) third eye. Râma's elder brother learned Nyâya from the worshipful ascetic. The names of kings were told by

Sunandâ to Indumatî. O children, serve (your) parents in (their) old age with affection. I saw many soldiers (who) had stood on the road. In the evening the sky is covered over with darkness. The younger daughter-in law of Nârâyana went to Dvârakâ. The two garments on the boy's body were burnt by fire. God created the stars shining by night in the sky. O men, bow down to the rising moon. I agreed to the departure of (my) younger brothers to Kâsî. Govinda's mind was pleased by the charming speech of (his) younger sister. Do not forget (your) dear friends. The demon destroyed the hermitages of the forest-dwelling Rishis.

(Pronouns from Ex. 36 to Ex. 41.)

Ex. 36.

They two dwelt at Kâsî for study. All things are produced by the hand of God. The servants of this king are obedient. Those who are nobly born do not like lying. Whose houses are these that we see? The maid-servants of the Queen were ordered by her to go to that garden. What do you expect from these wicked men? All these stories are related in the Mahâbhârata. It is the same tree where I sat yesterday with those friends. Those that have wealth are honoured by all people. These servants returned from those villages. Which of these fruits do these boys like? He who has arrogance is despised by wise men. The houses in which those sages resided, are pulled down. That boy saw Govinda playing with these children.

Ex. 37.

Teach you two this pupil the principles of Logic. From what village have you come now? Do whatever

we order you to do. They told us many stories amusing to the mind. May Vishnu, the protector of the Universe, save us all from misery. The dog was stolen from me by a thief. Do you remember the names of all of us? Thou art a proud man; art thou able to surmount this adversity without my assistance? He is the same man that we two saw on the road yesterday. Throw (thou) oblations into this burning fire. I ordered those of my servants who are in the garden to come to me with flowers. You lived amongst us for a long time; have you forgotten it? . We two sported for a long time in this garden with our friends. Who is this person that comes so hastily to call us? I showed the book taken from these to all my friends. May you two, having long experienced many miseries, be now completely happy.

Ex. 38

I asked them the way leading to that holy place. What wilt thou get in this desolate place? Go to some other town. We saw many wolves coming down from the top of these mountains. When you came to my house, I was in my room talking with Râma. Do you now remember what was said by us on that occasion? Who made you and all the people in this world? Let the young always remember this advice of that sage. Child, I am pleased with this thy devotion; ask what thou wantest. Do you know whose these two children are? The General being killed in the battle (loc. abl.) his followers returned to their tent. Why did you get angry with these servants, when they went to call you? Amongst these boys Parashurâma is the best; give him a reward. The lord of vultures gave up his life (११ pl.) for his lord, Râma. You gave much

money to these priests and those poor mendicants. All the evils of this wordly life arise from the love of money.

Ex. 39

Try to learn something new every day. God gives us eyes with which we see things. Men do not see their own faults, but they do see the faults of others. Never forget that which you owe to your mother. God punishes those who are wicked and rewards the good. Children, obey your parents in all things; this obedience is pleasing to God. The bird flew up from the branch of this tree. When the sun sets, the whole earth is covered with a mass of darkness. Do not neglect those lessons that are set by the teacher. I told him your name and your father's name. A man had four sons, who were all very dull. Those who conquer their foes in battle are honoured by people. Let me always pray to God and get my desired object. Having married Sîtâ, Râma brought her with him to Ayodhyâ. On his way he killed many evil spirits that troubled him.

Ex. 40

A bow to that great God, who created this whole Universe. Always follow the path of those who are virtuous, and leave that of the wicked. Having heard of the death of her dear son and son-in-law, that woman fainted away. Those who strive for the welfare of others, attain fame in this world. The ascetics living in the forest of Dandakâ, were seen by us and adored. The wife of Cupid is called Rati who is very beautiful. Do not submit to any low-minded enemy. Modesty is a good woman's ornament; she does not shine without it. Dear child, come here; I give you

what you wish. He fought with his elder brother for sovereignty, but did not get it. When a man is surrounded by difficulties, courage is his friend. Those that are wicked-minded, do not deserve pity. Love your brothers and sisters and parents, and especially the great God. Let your mind be engaged in the contemplation of the greatness of God.

Ex. 41.

You have learnt your lesson: now you may go home. I shall never bear taunts given by others. I went to the garden that I might see the Bakula tree. Go to the royal palace if you wish for much Dakshinâ. If thou wilt go with me to Bombay, I shall show thee the great market. Men should always try for the welfare of others. If he tells me to go out, I shall not go. Worthy sir, they have all come; should they begin the ceremony? None should wish for self exaltation by ruining others. If we throw stones at the frogs, they will die. Have you come here simply that you might play? May they two long enjoy the company of that sage! If thou speakest a lie, people will blame thee. If we were to play in our youth we should be sorry in our old age.

(The Potential mood from Ex. 42 to Ex. 43.)

Ex. 42

/ If I get what I desire, I shall be satisfied. You should always remember what he said on that occasion. He went to school every day that he might get a reward in the examination. Even if you become desponding, you should not abandon what is begun. When shall we start to go to the house of our paternal uncle? / I do not know which of the two armies will be successful. A careless pupil should be punish-

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ed by his teacher. If he were to protect (गुप्त) my wealth, I should give him a reward. If a man becomes devoid of wealth, even his dear relatives forsake him. If Yajnamitra conceals his faults, I shall rebuke (मर्म्मे) him. We lived at Benares for many years that we might learn Vedānta. One should always shun (हृ with वृत्ति) the company of the wicked. Do you not know whether you should consent (मन् with अनु) to his going! If the jar be at once broken with this stick I shall consider (मन्) you very strong. I shall do (चर् with आ) whatever you may order me to do.

(5th and 8th Conjugations Ex. 43 to Ex. 46.)

Ex. 43.

What will you give me if your brother obtains his desired object? They have merely hoarded money, when will they enjoy it? Do not despise others for their bodily defects. I shall not beg at others' doors even if I die. Ascetics maintain themselves (lit. get their livelihood) by eating fruits, roots and others. He curbed all his passions and became a sage. I expounded the principles of Astronomy to Gopāla yesterday. He is a very prudent man, he has stored up corn for winter. When they despised me I became very angry. What canst thou do alone without the assistance of friends? The two friends, searching for their lost cow did not find her for a long time. The warrior was wounded in his thigh and immediately died. Who can avoid the decrees of Fate? The miser hoarded much money but it was all stolen by thieves.

Ex. 44.

I shut the door of the apartment by the order of my master. Why do you manifest your poverty by

speaking in this way ? I can easily go to Avanti and send this message to the king. Darkness pervaded all the directions. Did he not hear my words ? He betook himself to living in the town for his own purpose. O God, we are unable to extol thy merits ; forgive us. He searched for his lost book for many nights but did not obtain it. Wicked men accomplish their own purposes by deceiving others. The strong wind shakes the branches of trees. We do not afflict anybody's mind by words. Why do the Châtak birds beg water of even white clouds ? When he heard that news he became engrossed in grief. By the worship of God you obtained this great prosperity. Indrajit and his followers challenged Lakshmana to fight.

Ex. 45

O Priests, you should extract Soma juice to-day. I shall obtain fame if I do this work. Do not tease that animal, it will bite you. Send two servants to Kundinapura to bring back Rathânga. In that dense forest you will not get any thing. Watch the movements of the army that we might be ready for battle. How can we resist the enemy's attack ? Let servants go and look for my horse. I wish they would not manifest their own weakness by such acts. Let men curb the passions, and they will obtain happiness. One should not change one's resolutions often times. If I obtain my master's permission, I shall come to play with you. If they were to hear you censuring them, you would be punished. You have committed a great fault, go to your teacher and beg his pardon.

Ex. 46

Let my Siddhânta-Kaumudî be soon searched, I wish to read it. He has covered the ground with

carpets, now let him have rest. Let Somasarman and Irighatamas be sent to the town; they should soon return. He who longs for tranquillity should conquer his desires. Hear my advice; and then you will accomplish your purpose soon. If he should perform many sacrifices he would enjoy eternal bliss. My heart would be pained seeing his wretched condition. What shall we do now to get over this insurmountable difficulty? If you two commit a similar fault again, you will have a similar punishment. O weak man, do not brave that strong man to fight. He said to me, "I shall never trouble others for my benefit." My parents will be greatly afflicted if I be not well-disposed towards them. Let rice be scattered (ꣳ) on the ground, the pigeons will gather them. Sinful thoughts will pervade the heart of a wicked man, but not of a virtuous one.

(Ninth Conjugation Ex. 47 to Ex. 48).

Ex. 47

The fierce wind agitates the water of the sea. What shall I choose now, peace or war? When a man becomes old, he is unable to walk swiftly. Cut off the wings of the bird and throw him into water. Do you know the cause of this great quarrel? Put together (thou) a garland of these fragrant Bukula flowers. The recollection of the merits of my daughter's son gives pain to my mind. What do you eat at the time of dinner every day? Tigers tear the bodies of their victims and eat them. O Gods, purify sinners like ourselves with the water of your feet. Go to the market and buy for me two silver pots. Do you permit us to go to our village? The servant covers the floor with mats by the command of his master. Do not steal ano-

ther's money and thereby fill your house. Let them take from this heap as much rice as they want.

Ex. 48

The Gods churned the ocean and obtained from it several jewels. Shall I take the book that is given to me? They first tied the man to a post and then beat him severely. O merciful Gods, my parents have now grown old, show favour to them both. Will you recognize your own friend in this deep darkness of the night? Râma with the assistance of Vishvâmitra destroyed many evil spirits. How long shall I give pain to your minds, my dear friends? Now permit me to go away. When you are walking alone, always take a stick with you. He pleased the king by his praises that he might get from him much money. Thieves entered my house at night that they might steal my wealth. Being advised by Chitrâlekshâ, Urvâsi chose Purûravas for her husband. Poor people will eat even the leaves of trees in times of famine. At what price (instru) have you sold the book which you bought yesterday?

(Second Conjugation Ex. 49 to Ex 54.)

Ex. 49

Keep off the cow from the field, she eats the green grass. Children, do not weep, here comes your mother taking fruits in her hand. What books do you study in your school? You reprove him with harsh words but he praises you. They sleep for a long time by day and have grown very lazy. Adore none but the great God with piety and affection. Rich men protect helpless persons by giving them wealth. Sit down here boys, I shall tell you an amusing story. He always speaks the truth, and praises the merits of others. Women

bathe in the morning during the month of Kârtika. Do you not know that Janasthâna is situated on the Godâvarî? Old woman, take courage, you might soon see your two sons. Those who conceal their faults from their teacher are called bad students. A very cool wind blows now; let us go and sit on the bank of the river. Always protect those who submit to you; never harm them.

Ex. 50

Will you tell me whose garden this is? They have cooked their food, and have just begun to eat it. Hari surpassed Parshurâma in bravery and intelligence. When he heard of the death of his dear mother he wept. Sumitrâ gave birth to two sons whose names were Lakshmana and Shatrughna. You will not believe what I tell you. They ate all the food cooked by the cook. A tiger devoured two travellers descending from the mountain. They asked us what they should eat on fasting days. A poor man came to me and said:—"I am very poor, so give me some money." Those who are free from desire will not worship the rich for wealth. Râma's son-in-law went to Benares that he might study Kâvya-Prakâsh. He pleased all the beggars that went to his house with gifts.

Ex. 51

Those who transgress the limits of their duty are censured by people. How shall we, frail creatures, know the greatness of God? Breathes there the man who will do such wicked deeds? Fish will not long respire in shallow water: they will soon die. If you want money, go and praise the rich with sweet words. Gods purify sinful men when they adore them. Govinda, please come in, and tell me if this picture be

charming. Can you count the stars that shine in the sky at night? He cut off a branch of that tree, and took it home. Never sit down while your preceptor has not done so. Man should not reject the request of poor people, if he has money to give them. Will you swear that you did not follow my footsteps last night? Dost thou know the name of the teacher from whom thou first learnedst Sanskrit! Work day and night that you may live happily in this world. While the woman was thinking how her lover would come to her and how she should speak to him, the night passed away.

Ex. 52

Praise (thou) the Being who gave thee birth. The commentator explains the meaning of the Sûtra and makes it clear. Having killed his enemies in battle he besmears his body with blood. Goṣāla, milk the cow; it is the proper time to do so. Be awake and begin to learn the lesson appointed by your teacher. He who rules over the world is called its sovereign. Let not the two bees lick the honey in that Champaka flower. We praise those whose conduct is good and blame those whose conduct is bad. Hate that which is evil, love that which is good. Servants sweep the house clean at the time of the entrance of their master. Do you know the names of the persons who were present at the meeting? The Jainas never kill any animal even for sport. O worthy preceptor, shall I study the principles of grammar? We do not wish to deprive others of the money earned by them.

Ex. 53

Two Brâhmanas went to a rich man and told him that they were poor. They hated their very friends,

and were, therefore, severely blamed by people. If we thoughtlessly kill animals to no purpose, we shall be considered wicked-hearted. He who rules over people should not wish for his own good alone. Some descendants of king Shivâji ruled over extensive tracts of territory. How many times did they strike thee, boy? May the glorious Queen govern this country according to justice. I was the lord of all that came within my sight. If we were to know the name of the place, we should be able to explain the whole plot. You reproved that virtuous man that rogues might praise you. The birds sat on the tree and the wicked boys struck them with stones. Those who are patient will not hate even their haters. They knew the end of the night when the Rishi's pupils got up to repeat the Vedâs. If you shut your ears when he explains the meaning of the sentence, how would you understand it?

Ex. 54.

It appeared to me that he was a very clever boy. Repeat what you have learnt from that worthy teacher. The two female friends of Kâlinđi wiped off her tears with the ends of their upper garments. The two warriors besmeared their arrows with poison that they might kill their enemies. Wilt thou tell me when thou didst milk the cows? One should not hide the merits of others, nor one's own faults. He said to Govinda that he did not wish to enter his house again. Govinda said:—"If thou dost not wish to see me again, please explain the cause." Sit here for some time, I shall go to Parashurâma and call him here. In the rainy season water oozes out of the cavities of rocks. Hearing that distressing

account the poor girl heaved a deep sigh. † Friend Makaranda, dear Madayantikâ, calm yourselves, both of you. O great king, if thou wilt rule thy subjects with justice and mercy, they will never be disloyal to thee.

(Third conjugation from Ex. 55 to Ex. 56.)

Ex. 55.

They give money to every beggar that goes to their house. Are you not ashamed to proclaim your merits with your own tongue? The woman put on gold ornaments on her person and went to the temple of Siva. Do not give money to underserving, though poor persons. Darkness fears the sun, and hence lies hid in caves. A pious Brâhmana first washes his hands and feet and then begins his religious ceremonies. Some people say that the Srutis command the remarriage of widows. Lakshmana abandoned Sîtâ advanced in pregnancy § in a forest, and returned to Ayodhyâ. One should not make peace with an enemy who is treacherous. They measured the rice but forgot to write the number of Kudavâs. Those who separate virtue from vice are called wise men. The serpent Sesha supports the burden of the whole Universe on his head. Where hast thou placed the rupees I gave thee yesterday? In the hurry of the battle, they abandoned even their treasures and ran away in all directions.

Ex 56.

Boys, attend to what I tell you now. Surround the castle with all your forces and then come to call me. A sage should never fear the evils of this worldly existence. If you shut your eyes, can you go home safely by this road? One should not do any action rashly. Do you think that this plan will do them

† दीर्घ, निश्चस्. § कठोरगर्भा.

good? Krishna come and do thy business; do not move about idly. You should keep your treasure underneath the ground that thieves might not steal it. Purify the ground, smearing it with cowdung and then sit on it. Let the hermits go to the tank and fill their gourds with water. Do not abandon what you have once begun for fear of obstacles. Servant, thou shouldst shut the door of the house and then go to sleep. They two were greatly afraid + of the ghost so do not go there. First measure the strength of thy opponent and then go to fight with him. O lord, if thou canst not retaliate the injuries done by the enemy, become an ascetic and make offerings to the fire.

(Seventh Conjugation from Ex. 57 to Ex. 58.)

Ex. 57.

He sits near the fire and kindles it with a blow-pipe. We usually dine twice a day, but some people dine even thrice. You broke an earthen jar made by a potter. The forces of Chandragupta laid siege to Suvarnapura and captured it. I went to the deer and quickly cut off his bonds. Chandarava, being pained by the remembrance of his sinful deeds, did not enjoy happiness. Mothers first anoint their babies with oil and then bathe them with hot water. Carnivorous animals kill other beasts for their food. Thou poundedst to dust the body of Jarâsandha. A teacher particularizes the several kinds of difficulties in the way of study. Why do you prevent us giving money to these helpless persons? The king appointed the brother of his wife to the office of Prime Minister. If any body comes to your house, first ask him what he wants. You pounded the medicinal drugs

+ Ablative of ghost.

and placed them on fire in a pot. You lay bare your grief before me, but I cannot do any thing to make you happy.

Ex. 58.

Let subjects manifest their love towards their king. If he kills harmless creatures he will only incur sin. † Do not (thou) eat that fruit, it is full of worms inside. If you should not prevent Gopâla he would lop off the branches of the Palâsa tree. If I ask him his name, he tells me his place of residence. Empty (thou) the pot and fill it with sesamum seeds. O rich man, do not destroy the hopes of your poor supplicants. They appointed me to the post of counsellor and said, "mayest thou long enjoy it." The deer said to the mouse:—"Cut my bonds and set me free." When Nala entered Damayantî's apartment, no one prevented him. The king of the Magadbâs set out with a large army that he might besiege Kusumapura. Do not kill the poor parrot, it cannot even creep on the ground. He ate nothing last night so I shall give him something to hold his life. Do you know that avarice destroys all respect among men? Particularize the several varieties of metals that I might examine their properties.

(The Perfect from Ex. 59 to Ex. 63.)

Ex. 59.

When he found out (आत्) his lost boy, he became delighted. The demons marched (द्रु with अभि) to the hermitages of the Rishis and tortured (क्लिप्) the inmates. They bought (क्री) many books at the Depot, and brought them home. Vishnu studies (इ

‡ Literally 'sin only will resort to him पापमेव तमाश्रयेत्.

with अधि) with diligence and, therefore, got (गम् with अधि) a reward. Govinda played with his friends, and his teacher beat (त् with प्र) and censured him. You coveted the money of your brother's wife but you did not obtain (विद्) it. They two never obstructed (रुद्) you doing your duty. Yajnadatta composed (नी with प्र) a work which soon became well known. The servants shut the door of the house and then slept (श्नी). Dasharatha performed (त् with आ) sacrifices on the banks of the Sarayû. Many flowers dropped (रुंत्) down from the branches of trees. They surrounded (वृ with परि) the city on all sides with armed men. Thou gavest many rupees to the beggar that begged money of you. Didst thou hear what Hari told (ख्या) me on the occasion ?

Ex. 60.

(You) promised (भ्रु with प्रणि) to do the work, but you were not able (शक्) to do it. The enemy attacked (रुंद् with अद्) the city, but the citizens resisted the attempt. The warriors throw (क्षिप्) arrows at their enemies and wounded many of them. Râma sent (हि with प्र) Mâruti to Laukâ and told him to find out Sîâ. The two friends of the Queen went (हा) to the garden and collected (चि with सम्) flowers. Didst thou not eat (अद्) anything last night ? Then where didst thou pass (नी) the night ? The servants fastened (बध्) the calf to a post and then milked (दुह्) the cow. The sea being agitated, no fisherman dared (धृष) go to catch fish. He knew what you saidst (भाष्) to him. Several thieves entered (विज्ञ) my house, and stole away (मुष्) all valuable things. Sîâ purified (र्) the family of Janaka by her birth. The brave man tore the lion, as the lion

tears the kid. The pupils studied (इ with अधि) three lessons and the teacher permitted (ज्ञा with अनु) them to go home. I do not remember what I prattled (जल्प्) in my sleep. Thou wert ashamed (ह्री) when thou sawest thy enemy favouring thee.

Ex. 61.

Thou faintedst (मुह्) away when thou heardst (श्रु) that account from me. You kindly forgave (क्षम्) the faults which they committed. The buffaloes went (इ) to the river and plunged (गह्) into its water. The gods tormented by Râvana went (उत्थ्) to Vishnu and thus praised (स्तु) him. You became proud (दृप्) when you accomplished (साध्) your desired object. The mother gave birth (सू) to twins but they both soon died (मृ). Why didst thou become angry (क्रुध्) with thy servant in vain? The god was pleased with the man's penance and said (वा with अभि) to him "choose a gift." He cut down (लू) the tree, and then fell down (स्खल्). You killed (हन्) many soldiers when they fought with you. They ate (अद्) all the fruits that the servants bought in the market. You two dug up (खन् with उद्) the whole earth but obtained (गम् with अधि) nothing. The five Pândavâs married (नी with परि) one wife Draupâdî and Râma married only Sîtâ.

Ex. 62.

Having made preparations for his journey, he set out (स्था with प्र) on an auspicious day. They crossed the river by means of boats and reached (सद् with सम् and अ) the other bank. The servants wandered (भ्रम्) over the whole earth, but did not find (लभ्) the horse. When thou dressedst (वस्) thyself in white clothes, thou shonest (भ्राज्) very much. How

many days did you dwell (वस्) in Manipūra ? The words you spoke (वच् or वद) were (विद्) very harsh and my heart was excessively pained (व्यथ्) thereby. When his parents grew old (जृ) they were despised (धीर् with अय) even by their great grandsons. Thou alone borest (वह्) the front of the battle when the enemies invaded (गम् with आभि) thy territory. The weavers wove (वे) many beautiful silken clothes and sent them to the King. In our dream we called (ह्वे with आ) our friend Rāmchandra to come to us. When didst thou go (ऋ) to the court of the king and see its splendour ? That king ruled (ईज्) his kingdom justly and thus deserved (अर्ह्) the loyalty of his subjects. The men sat on (आस् with आधि) the ground for some time and then ran away (अय् with पला). Indumatī and Aja going ‡ by the road, shone (चक्राम्) like Chitrā and the Moon.

Ex. 63.

The boy became afraid (भी) of the tiger, but was saved (त्रै) by his mother. When they awoke (जागृ) they took (दा with आ) their books and began (रभ् with आ) to learn their lessons. Why did you not sweep (मृज्) the street when your master passed by it ? They two manifested (अज् with वि) their feelings of jealousy towards me. You hid (गुह्) their faults, and laughed when they proclaimed (घृ) their own. Thou wert enamoured (कम्) of the moon-faced lady, but she rejected thy suit. It was said (ह्व with वि and आ) by him that he would see me at night. This story was told (कथ् or गद्) to me by my sister's husband. A consultation was held (मन्त्र्)

‡ See S. G. S. C. 21.

by them (*impers constru*) for a long time, but nothing was determined. When he was killed (मृद्) with (नि) by his enemy, who was near him? The mendicants asked (अर्थ with प्र), the rich man for money but nothing was given (दा) to them. When thou wert afraid (ब्रह्) of the ghost, why was he not called (हे)? The religious austerities of the sages were obstructed (रुध्) and Brahmā was praised (स्तु) by them for protection. The houses of the sages were pulled down and they themselves were cruelly driven away (सारय् with निम्).

(The two Futures and the Conditional from
Ex. 64 to Ex. 65.)

Ex. 64.

Will you go (इ) to the garden and bring. Mâlâtî flowers for me? If you tell me to go to bed, I will go (इ). None will trust (श्रद्धा) a liar's word, even though his word be true. Sakuntalâ asked Dushyanta:—When will your Majesty send (सृज् with वि) a messenger to take me to your capital? We will make haste (त्वर) and make preparations for our journey this very evening. If you lop off (लु or छिद्) the branches of the tree, will not your master get angry (कुप्) with you? O friend, I will remember (स्मृ) with gratitude the favour now done to me. "At the command of my father I shall throw (क्षिप्) myself into a fire, or even drink a poison and die"—so said Râma to Kaikeyî. This king has commenced hostilities with his neighbours, but surely they will defeat (वि with वि) him. A heavenly voice said to the maid; 'Thou wilt die (मृ) on the next Vaisakha full-moon day.' Hence you rascal, or else I shall beat (तद्) you with my stick. If a ruler

govern (ईञ्) his subjects well, they will be devotedly attached (ईञ् with अन्) to him, and his rule will be firm.

Ex. 65

If thy father had been here (भू with सन्निधौ) to-day he would have given thee in marriage (दा with प्र) to this worthy guest. If her first husband do not appear here (पद् with प्र) before day-break, another will be chosen by her. Do not send this boy to the market, he will be deceived (वञ्च pass.) by any body. If the ring had been found at the proper time, Dushyanta would not have cast off (प्रत्यादिशु) Sakuntalâ advanced in pregnancy. These thieves will now be taken (नी pass) to the Court and punished according to their crimes. Had this news been communicated to me two days before, the Prince's life would have been saved. When this picture will be seen (दृञ् pass) by experts, the painter will be praised (रत्न) for his skill. Government will never forgive such an offender; he will now be at once put to death (हन् pass). If at that time you had borne (सह्) the insult patiently, this fire of quarrel would not have blazed up. (ईध् pass)

(Miscellaneous Exercises.)

Ex. 66.

Karna and Asvatthâman were two powerful heroes on the side of the Kauravâs. In the great war between the Pândavâs and the Kauravâs, Dhristadyumna cut off the head of Drona. When Asvatthâman heard of his father's death he was excessively excited, but was appeased by Kripa. The youthful warrior said:—" I shall go to Duryodhana and ask him for the generalship of the army." They both

accordingly resolved to see the king. Duryodhana had already promised the post to Karna. Karna seeing Asvatthâman weeping, rebuked him. This warrior also severely reproved Karna for his low birth. Then a great quarrel ensued and they drew out their swords. But Duryodhana and Kripa, tried to prevent them from fighting. Asvatthâman vowed that he would not thenceforth touch the sword. Just at that moment the cry of Duhshâsana being killed by Bhîma was heard. Immediately the young hero took up his sword and said, "Young Prince, I am coming to save thee." But Duhshâsana was in the meantime killed by Bhîma whose body smeared with his blood.

Ex. 67.

When Râma killed Tâdakâ by miraculous missiles Visvânitra said to the prince :—"O brave prince, I am greatly pleased with thee. Mayest thou get success every where. I will now give thee some more missiles; take them and wherever thou goest thou wilt defeat thy enemies and return victorious. When they are with thee, none will dare approach thee." So saying, the sage repeated some Mantrâs, and the arms stood ready before the monarch's son. They said to Râma :—"Noble descendant of Raghu, see we bow down to thy feet. Hence-forth we are thy obedient slaves. We shall follow thee wherever thou goest." Râma thereupon accepted their service and praised the sage who gave him those missiles.

Ex. 68.

Gautama and Ahalyâ lived happily together for several years. One day the saint went out to bring fuel and grass. Then Indra, the Lord of Gods, came

down, and seeing Ahalyâ's beauty, loved her. Indra assumed (took) the saint's form, but Ahalyâ knew him to be the great God, and agreed to his desire. Afterwards she said:—"Now Lord of Gods flee from this place and save thyself and me from Gautama." Trembling with dread, Indra fled from the cottage, but saw the saint returning. The sage in a moment recognized the sinful Indra assuming a hermit's form and cursed him. Coming home he cursed the guilty dame thus:--"Here thou shalt lie for endless years in the lonely grove. None will see thy form. When Dasharat's son will pass by this grove, the touch of his feet will remove thy stain, and give thee thy former shape again." Then the saint fled to the Himâlayas and there passed endless years in practising austere penance.

Ex. 69.

There was a large banyan tree in a certain forest. In its hollow lived several pigeons. A serpent living in a hole below always ate their young ones. Once a pigeon, hearing the cry of distress said:--"Put pieces of flesh from the hole of a mongoose to (अ with acc.) the serpent's hole. Then the mongoose will certainly go to eat the flesh, and will thus see the serpent and kill him." It being so done, the serpent was killed. But the mongoose, hearing the cry of the pigeons climbed the tree and ate their young ones. The moral of this story is this. When one thinks of (using) remedy, he should also think of the evil (arising from it.)

Ex. 70.

King Drupada commenced the Svayamvara ceremony of his daughter, Draupadî. A fish was hung

above a basin of water, and he, who would pierce the head of the fish by looking into the water, was to marry Draupadī. Several brave kings hearing this vow went to the ceremony. Arjuna and his four brothers also went there, but they had assumed the forms of Brāhmanas. The kings tried to cut the fish but none obtained success. Arjuna got up and said:—"I shall try now." The King replied, "now be it so." Arjuna in a moment cut off the head of the fish. Thus Draupadī was given to him, notwithstanding that all Kshatriyas were looking on (use a gen. abs. construction) The Kshatriyas said. "Who is this Brāhmana here? We shall fight with him and take Draupadi from him" So saying they challenged Arjuna to fight Arjuna and his brothers easily defeated all these warriors and brought their bride home. At the time of entering the house, they said "Mother, we have to-day got good alms." The mother said:—"Dear sons, divide it amongst you all." Thus Draupadī became the wife of the five Pāṇḍavās.

Ex. 71.

"Dost thou not like playing in the street," said a boy to Govinda one day. "Why dost thou study while we are all playing? (loc. abs. construction)." Govinda replied:—"Friends, do not say so. My papa always tells me that youth is a very precious time. We should not play during that period but acquire knowledge. If we store up knowledge now, we shall be happy in our old age. But if we play and do not study, we shall repent afterwards." One of the boys hearing Govinda's words, said:—"what thou sayest is true. We shall henceforward give up playing."

Boys, if a playful boy calls you to play, give him the answer which Govinda gave to those boys.

Ex 72

Parashurâma had a sister called Mathurâ. She was younger than her brother (use abl. of brother), but was more clever. She went to school every day and learnt her lessons. Parashurâma was very lazy and quarrelsome. If her mother told Mathurâ any business, she did it at once. Once her brother said to her:—"Here is a doll, let us take it for play." She said:—"Brother, how should we take another's thing without his permission? People will call us thieves if we take it." Their father accidentally heard these words of his daughter and said:—"Well said, Mathurâ, thou art a clever girl. Take this another doll for thyself. I will not give anything to Parshurâma; he is a very naughty boy."

Boys, remember well Mathura's words. Never take any body's thing without his consent.

Ex. 73

Govind, get up; it is time to go to school. Thy friends are calling thee out-side. If thou art late, would not thy teacher become angry with thee? I think he will even beat thee. Thy friends will go before thee and will learn their lessons, and thou wilt be punished. Art thou not ashamed of this? Good boys go to school regularly, learn their lessons attentively, and win praise from their teacher. Other boys in the school will laugh at a dull boy like thee. A dull boy is never liked by his teacher nor even by his parents. See, the sun has risen, so get up quickly and go to school.

Boys should not be slow in going to school like Govinda.

Ex. 74

A boy once saw a jar which was full of berries. The neck of the jar was very small. The boy said that he would take berries out to eat. So he put in his hand and took many berries in it. But he could not take out his hand. His father, who was near said to him:—"Boy, how canst thou take out so many berries at once? Take a few, and thy hand will come out." By the advice of his father he took only five, and took out his hand easily:--he then said "These are enough for me; I shall eat them now." Boys, do not be greedy.

Ex. 75

A boy once saw a gold coin fallen on the ground. He took it up and said:—"I shall keep it with me; no one will know that I have got it." But he immediately remembered the words of his teacher and his parents. The words were:—"Though thou dost not see God, He sees thee." So thinking, he tried to find out the man whose coin it was. Going by the way, he saw a poor man, who was seeking for his lost coin. "What art thou seeking man?" asked the boy. "A gold coin" replied the poor man. "Here it is; I found it on the way"; so saying he gave it to the poor man. The man on his part went home much delighted.

If you find anything, you should try to find out whose it is.

Ex. 76.

A bear and a man once were friends. The two were travelling through a wood, and at noon sat under the shade of a tree. The man being fatigued was overtaken by sleep, but he got no sleep for a fly often alighted on his face. Seeing this the bear thought

to himself " Now I shall do some service to my dear friend. I shall kill the fly that teases him," So saying he lifted up his large paw, and struck it on his friend's face. The stroke did indeed kill the fly, but at the same time it tore the face of the man.

Do every act of kindness in a proper manner.

Ex. 77

One day a friend came to see me, and gave me a piece of scented clay. Being delighted with its smell I said to it, " Art thou musk ? thy smell is very delighting. Tell me what thou art." The piece of clay understanding what I asked, replied, " Sir. the smell is not naturally mine. A rose flower and I lived together for a long time. From this good company I got that sweet fragrance. Your praise, therefore, of my fragrance is the praise of the virtues of the rose.

Ex. 78

A man once had a goose which every day laid a golden egg. The greedy man was not content with this. He wished that he should have all the eggs at once. He then resolved to kill the goose. Accordingly he cut it; but he found nothing in its belly and was excessively engrossed in grief. Thus the golden egg which he got every day, and also the goose were gone (perished).

If you try to get too much at once, you will lose even that which you have.

Ex. 79

One night a blind man, taking a pitcher in one hand and a lamp in the other, was passing by a street. A young boy, seeing him stumbling at every step,

said to him. "O fool § of what use is this lamp to you? You carry it in your hand and still you stumble." The blind man, without being angry, thus replied. "My friend: hear for what purpose I take it in my hand. You see I have a pitcher with me. If I were not to carry a lamp, you might break my pitcher in this dark night. This light is, therefore, not for my use but for rude persons like you." Hearing the reply the boy was ashamed of his rudeness and begging the blind man's pardon, quietly walked away.

Do not blame any body rashly.

Ex. 80

Once upon a time a learned philosopher went to the king. The king being pleased with his vast knowledge, said to him: "Worthy Sir, I wish to ask you one question. Be pleased to answer it. Tell me, who is God?" The philosopher finding the question to be difficult, begged for one day to think what answer he should give. The request was granted. The next day the king asked him the same question; but the philosopher not being able to give the answer, begged for two days more. This request also was readily granted by the king. When several days passed in this manner, the king became angry; and calling the philosopher into the assembly room said to him: "Sir, you have deceived us till now. You must answer the question to-day." The learned man humbly said 'I beg your pardon, my liege ¶ the more I think about God, the less do I understand Him.

§ अनेन दीवेन किं न प्रयोजनम् ।

¶ क्षमस्व महाराजेत्युक्त्वा. † यथा यथा-तथा तथा ।

Ex. 81

A king saw in a dream that all his teeth had fallen out. Thinking it to be an ill omen, he called an astrologer and asked him the interpretation of his dream. He said; "The meaning is inauspicious. It is that all your Majesty's children would die before you." The king was enraged; and having ordered the astrologer to be thrown into a deep cellar, sent for another and asked him the meaning of his dream. The astrologer knew the disposition of His Majesty and with a countenance full of joy answered. "My Lord the dream is very auspicious. It means that Your Majesty would survive all your relations." At this the king was greatly pleased and gave the astrologer several rich presents.

Kings are very difficult to please * If you wish to gain their favour, you should try to act according to their whims.

Ex. 82.

When the time of the decline of the Pândavas drew near, they were defeated in all their battles. One day Arjuna went to Vyâsa, and having sighed deeply told him their condition and said: "Revered Sir, Hari who was our strength and our brightness has left us and departed. Deprived of him, we have become as feeble as if made of straw. Even women might throw arrows at us and defeat us. Not we alone, but the whole earth has become miserable and devoid of lustre, in the absence of the mighty Krishna. My invincible bow, renowned throughout the three worlds, has been foiled, by the sticks of

* दुराध्या राजानः

peasants since the departure of Hari. ‡ That I have become so powerless does not surprise me. The wonder is that I still live. Worthy grandsire, now you are our only support. Take compassion on us your children, and say what we should do in this sad condition."

Ex. 83

An old man who was on his death-bed, called his sons together and thus advised them:—"My dearest children, if you wish to live happily in this world always love one another. Never quarrel amongst yourselves, for § quarrel is the root of destruction, Always speak the truth and keep company with the truthful. Avoid the company of vicious persons and follow the path of virtue. Learn to help your neighbours in distress; for if you help them, they will gratefully help you in your distress. Whenever you wish to do any thing, do it with one accord; for remember strength lies in union. Sow the seeds of good action that you might get their fruits in the next world and be free from the troubles of birth and death. Try to get knowledge; for knowledge itself is an everlasting source of wealth, and cannot be stolen away like gold or silver. Try as far as possible, to depend upon your own exertions; for God helps those who help themselves."

‡ यदहमेव निर्बलः &c.

§ नाशकारकः or नाशमूलः कलिः or क्रलहः

SECTION II.

MISCELLANEOUS EXERCISES.

I.

रविः प्रातराकाश उद्गच्छति सायमस्तं गच्छति च ।
नृपस्य प्रासादे बहवो भृत्या निवसन्ति । रामस्य जनन्यु-
पवनात्पुष्पाण्यानयति । पुष्पपुरी नगरी प्रबलाभिः से-
नाभिः परिब्रियते । किंकरः प्रभोरादेशान्नगरं गच्छति ।
हरिर्नद्याः सलिलं हस्तेन पिबति । गोदावर्या जलं स्याद्व-
स्ति समुद्रस्य तु लवणम् । गोविन्दस्य बालकौ जनन्या
आज्ञां नानुरुध्येते । स्तेनो गृहं रात्रौ प्रविशति किन्तु
सारमेयेण दृश्यते । फले रामस्य जनकाय न रोचेते ।
शत्रूणामभ्युदयेन जयेन च विस्मये । काश्यामध्ययनाय
बहवः शिष्या निवसन्ति । माता बालकं दुग्धेन पुष्यति
बालकश्च जनन्या उपकारं न विस्मरति । वीरा युद्धे गजै-
रश्वैश्च सहारिभिर्युध्यन्ते । सबलो नरो निर्बलं नरमवधीर-
यति पश्चात्पराजयते च ।

II.

यतिः शास्त्रस्य तत्त्वमशिक्षत किन्तु व्यस्मरत् । स्तेनाः
प्रासादं सहसा प्राविशन्नाखिलं वित्तमपाहरंश्च । याचका
धनिकानागच्छंस्तण्डुलानयाचन्त च । गोविन्दस्य मित्र-
मुपयुक्तं पुस्तकं प्राणयत् पारितोषिकमलभत च । ह्यः
प्राता रामेण सह कुत्र निरगच्छद्भवान् । गुरुणा शिष्या-

वत्रिनयादताड्येताम् । सुवर्णस्यालंकाराः क्रियन्ते शरीरे
नैरः परिधीयन्ते च । सकलासु कलासु प्रावीण्यमध्यग-
च्छतां यज्ञदत्तस्य सुतौ । प्रभुणा प्रेषिता त्या अखिलां
महीमाटनश्वं तु नैवाबिन्दन्त । केवलं निद्रया कालं नयथ
परशुरामस्य पुत्रस्तु ग्रन्थमेकं प्राणयत् । पत्तयः सेनापतिं
शस्त्रैरश्वैश्च सहान्वसरन् । अरण्ये वृक्षस्य फलानि क्षुधातैः
पथिकैरभक्ष्यन्त ।

III.

कन्ये भर्तारमभिवन्दस्वानन्तरं पितुर्गृहं गच्छ । वीराः
सेनापतेरादेशाननुसरत युद्धाय सज्जा भवत च । बालका-
त्रागच्छ मातुः संनिधौ निषीद च । अलिः कमलात्कम-
लमुड्डयतां मधु च स्वादताम् । अधुना भ्रात्रा सह मातु-
लस्य गृहं गच्छाम । मातः पुत्रस्य हस्तावुष्णेनोदकेन
क्षालय । बालकौ मार्गेऽपततं पुनरपि मा तत्र धावतम् ।
नद्याः कूलमवतर पानीयं चास्वादस्व । दुष्यन्तस्य कार्मुकं
शत्रूणां हनने व्यापृतमासीदधुना विश्रामं लभताम् योषा
रणाय निर्गच्छन्तु शत्रून् पराजयन्तां च । गोविंदस्य
पत्नी यमुनायाः स्वसुर्गृहमागच्छतु । हरेः पुत्रेण कथिता
कथा चित्तरंजि का विद्यते पुनरपि श्रूयताम् ।

IV.

रामो गृहमागच्छ कनीयांसं भ्रातरमताडयत् । रामेण
हतो रावणः स्वर्गमलभत । मार्गे युध्यमानौ नरौ दृष्ट-
पथिकस्तौ वदति कलहस्य कारणं भाषेयामिति । पथि-

शिक्षमाणं शिष्यं गुरुः सदा श्लाघते । स्वादुमिक्षो रसं
निपीयाधुना जलाय किं स्पृहयथ । अर्थिने वाञ्छितं धनं
दत्त्वा धनिनस्तृप्ता अभवन् । नभसि बहूनि तारकाणि
वीक्ष्य रामेण स पृष्ठस्तारकाणां संख्यां गणयितुं समर्थोऽसि
किम् । शुक्ले वाससी परिधाय गर्गो मार्गेण गच्छन्नेकं
यातिमपश्यत् । जीवतः प्राणिनो मा ताडयेत्त्युक्त्वा व्यर-
मम् । मदनश्चापमाकृष्य नृपे शरानक्षिपच्छरैर्विद्धो नृपो
भूमौ न्यपतत् । व्याधेन मुक्तेन बाणेन ताडितो मृगो
जीवितमुदसृजत् । नद्यास्तीरे यज्ञमाहरन्तं नृपं गत्वा भूयो-
भाषत महाराज देव्या गृहमाहूतोसीति ।

V.

एते बालकाः क्षुधार्ता दृश्यन्ते तेभ्यः किञ्चिद्भक्षयितुं
यच्छ । यदहमिच्छामि तन्मह्यं कथयतु भवान् । अस्मिन्न
रण्ये बहवः पाप्राणा वर्तन्ते तेस्माकं पादान् पीडयन्ति ।
एषा मे कन्यका मयोषदिष्टापि शूद्रमेव भर्तारमिच्छति ।
अमीषां प्राणानां कृते नरा अमुष्मिँल्लोके पापान्याचरन्ति ।
एतौ दूतौ कस्मान्नगरान्प्रवर्तेतामिति न ज्ञायते । तस्मा-
त्तौ प्रथमं तत्पृच्छ पश्चात्ताभ्यां वेतनं दीयताम् । ईषः
सर्वाभिस्तनुभिः प्रपन्नो युष्मान्सर्वान्सदावतु । अनेन बा-
लकेन मम गृहमागत्य भूमौ स्थितानि वस्तून्यचोर्यन्त ।
इमा दुहितरो यौवनदशामध्यगच्छंस्तत्ताः केभ्यो दातुमि-
च्छथ । त्वं सर्वगुणैः सम्पन्नोऽसि तस्मात्तुभ्यमह सुवर्णद-

क्षिणां संप्रददे । यस्याः कन्याया भर्ता म्रियते सा जनै-
र्विधवेति गद्यते या च विधवा भत्वा पुनः परिणीयतेसौ
पुनरूढा भवति ।

VI.

केचिद्बालकाः पाठशालाया गृहं निवर्तमानाः कस्य-
चित्ताडागस्य समीपमगच्छन् । तस्य पयसि विहरतो
बहून्मण्डूकांस्तेपश्यंस्तेष्वश्मनः प्रक्षेप्तुमारभन्त च । तेषां
मध्यादेको वृद्धो दर्दुरस्तानागत्याभाषत । बालका यूयम-
स्मासूपलान्किमस्यथ । वयं सुखेन कालं नयामस्तेद्युयं न
सहध्वे किमिति । तद्वचःश्रुत्वा हरिर्नाम बालोवदत्
क्रीडार्थमेवास्माभिर्दृष्टदः क्षिप्यन्त इत्युक्ते सदर्दुरः प्रत्यभा-
षत । वटवो दृष्टदां प्रक्षेपणं युष्माकं केवलं क्रीडैव जा-
यतेस्माकं तु तन्मरणमेव सम्पद्यते । तदस्मात्कर्मणो वि-
रमतेति । तत्सर्वमाकर्ण्य तेषां मध्यात् कश्चित्पटुर्बालो ग-
दत् । वयस्याः सत्यं वदत्यसौ वृद्धमण्डूकः । एतान्कारणं
विना किमिति वयं पीडयाम । तद्वयं गृहमेव गच्छाम स्व-
पाठांश्च शिक्षामहा इति ।

VII.

हिमालयस्य नाम नगाधिपस्य पार्वती नाम दुहितो-
दपद्यत । यदा सा यौवनपदवीमारूढा * तदा पिता
स्वशिखरे तप आचरन्तं शिवमुपासितुं तामादिशत् । तथा
सा बहून्दिवसानकरोत् । अत्रान्तरे तारकेण पीडिता दिवौ-
कसो ब्रह्माणमागत्यावदन् । भगवन्नस्मान्सर्वान्स खलो भृशं

* Reached her majority or womanhood.

परिपीडयति । तदापद्धिमुक्तये किं करवामेति कथयतु भवानिति । ब्रह्माभाषत । भो देवाः शिवः सम्प्रति हिमालये तपस्तप्यते । तं गच्छत तस्य मन उमयाक्रष्टुं यतम्बं च एवं कृते यूयं कृतिनो भवेतेति । अनन्तरं देवेशः स्मरमाहूय तं शिवमनो मोहयितुमादिशत् । कामोपि वसन्तसहायः ‡ सन् प्रभोराज्ञां सम्पादयितुमयतत किन्तु शंकर आत्मानं प्रहर्तुमुद्यतं कामं प्रेक्ष्य तृतीयलोचनस्याग्निनामुदहत् । तद्दृष्ट्वा पार्वती दुःखपरायणा भूत्वोग्रं तपश्चरितुं निश्चित्यारण्यं जगाम । तस्यास्तप आचरन्त्या एकदा शिवो जटिलस्य रूपं धारयंस्तमुद्देशमगच्छत् । तस्या आत्मनि दृढं भाव समीक्ष्य स निजरूपमाविष्करोत् तदनु पार्वती लज्जाभिभूता तं प्राणमत् । शङ्करोपि पश्चात्तस्या पितुरनुज्ञया तामुदवहत् । अथ गच्छता कालेन * तयोः कार्तिकेयो नामात्मजः समुत्पन्नः । पश्चाच्च तेन महत्या सेनया सहितेन स तारकासुरो हतो देवाश्च विपदो विमुक्ताः ।

VIII.

पुरा राजा दशरथः स्वभार्यायै कैकेय्यै वरावयच्छत् । यदा रानः शैशवमत्यक्रामत्तदा सा रामस्याभिषेकमसहमानैकेन वरेण रामस्य वने प्रवासनमपरेण च स्वसुतस्य भरतस्याभिषेचनं राजानमयाचत । तच्छ्रुत्वा दशरथो रामस्य कृते भृशं व्यलपत् । किन्तु सा नृशंसात्मनो मनोगतं नात्यजत् । सागदत् । राजन्यदि स्वीयं वचनं त्वं

‡ i. e. with spring for his companion.

* In course of time.

न कुर्या अहं तवाग्रतो जीवितं परित्यजेयमिति । तामनु-
नयतस्तस्य भूपस्य शर्वरी प्रभाता । रामो नित्यमेव
पितुः पादवन्दनं कर्तुमागतः । पितुर्विवर्णमाननं वीक्ष्य
तत्कारणं स्वमातरं कैकेयीमपृच्छत् । सा तु सुनिर्लज्जा
स्वमुखेन कंठं रामायाकथयत् । तदाकर्ण्य सोभाषत
देवि मा त्वं दुःखिता भव । अहं राज्ञो वचनात्पावके पतेयं
विषं भक्षयेयं महार्णवेऽपि मज्जेयम् । तत्पितुर्वचनमनुपाल-
यितुं सिद्धोऽस्मीति । तथाविधं सुतस्य वचनं श्रुत्वा दशरथः
कथमपि तं वनं गन्तुमन्वजानात् । ततो रामो मातृरापृ-
च्छ्य सीतालक्ष्मणाभ्यां सहितो जटाधरो भूत्वा वनमग-
च्छत् । तत्र चतुर्दश * वर्षाणि स्थित्वा नानाविधान्य-
द्भुतकर्माणि कृत्वायोध्यां प्रति न्यवर्तत । राज्येऽभिषिक्तः
प्रजा धर्मेणापालयत् ।

IX

कस्मिंश्चित्तरौ वायसदम्पती निवसतः स्म । तयोश्चाप-
त्यानि सर्वदा तत्कोटरेवस्थितः कृष्णसर्पेति । ततः पुन-
र्गर्भवती वायसी वायसं ब्रवीति । त्यज्यतामयं तरुः ।
अत्रावस्थितः कृष्णसर्प आवयोः सन्ततिं सततं भक्षयति ।
वायसो ब्रूते । प्रिये मा विभीहि । वारंवारं मयैतस्य महान-
पराधः सोढः । इदानीं पुनर्न क्षमेय । वायस्याह कथमे-
तेन बलवता सार्धं कलहं कर्तुं भवान् रामर्थो भवेत् । स
आह । बुद्धिरस्य बलं तस्य § निर्बुद्धेस्तु कुतो बलम् ।
तच्छ्रुतां यदधुना कर्तव्यम् । अत्रासन्ने सरसि राजपुत्रः

* The accusative of time.

§ Cf The English phrase 'knowledge is power'

प्रत्यहमागत्य स्नाति । स्नानसमये स्वाङ्गादवतार्य कनकसूत्र
तीर्थशिलायां निदधाति । तच्चञ्चा धृत्वास्मिन्कोटरे धारयेति ।
अथ कदाचित् स्नातुं जले प्रविष्टे राजपुत्रे वायस्या तदनु-
ष्ठितम् । पश्चात्कनकसूत्रानुसरणाय प्रवृत्तै राजपुरुषैस्तत्र
तरुकोटरे कृष्णसर्पोदृश्यताहन्यत च । अत उच्यते
'उपायेन हि यच्छक्यं न तच्छक्यं पराक्रमैः' इति ।

X

एकदा कश्चिच्छृगालः स्वेच्छया नगरोपान्ते भ्राम्य-
न्नीलीभाण्डे पपात । पश्चात्तत उत्थातुमसमर्थः प्रातर्मृत-
मिवात्मानं सन्दर्श्य § तस्थौ । अथ नीलीभाण्डपतिना
मृतोसाविति ज्ञात्वा तस्मात्स्थानादपसारितः पलायांचक्रे ।
ततोसौ वनं गत्वा स्वकीयं नीलवर्णमवलोक्याचिन्तयत् ।
अहमिदानीमुत्तमवर्णःसज्जातस्तत्किमात्मोत्कर्षं न साधयामि ।
इत्यालोच्य काननं प्रतस्थे । तं तथाविधं संदृश्य सिंहव्याघ्रा-
दयः पशवो दिशि दिशि पलायनमारेभिरे शृगालस्तु
तान्भयव्याकुलितान्विज्ञायेदमाह । भो भोः श्वापदा न
भेतव्यम् । अहमद्य ब्रह्मणा श्वापदराज्ये सर्वौषधीमां
रसेनाभिषिक्तः । अतोहं युष्माकं राजेति । तदाकर्ण्य ते
श्वापदाः स्वाभिन् प्रभो समादिशेति वदन्तस्तं परिवव्रुः ।
अनन्तरं स व्याघ्रादिभ्यो मृगेभ्योधिकारपदानि ददौ
शृगालांश्चार्धचन्द्रं दत्वा निःसारयामास । तेषां विप्रण्णानां
शृगालानां मध्यादेको वृद्धशृगालः प्रतिजज्ञे । मा विषादत
यथायमनात्मज्ञो नश्येत्तथा विदध्यामिति । तदन्वेकदा
सन्ध्यासमये नृपस्य सन्निधौ सर्वे शृगालाः कोलाहलं

§ Showing himself to be dead, i. e. feigning to be dead.

चक्रुः । तं शब्दमाकर्ष्य सोपि पुलकिततनुर्विरोतुमारेभे ।
तं तस्य शब्दमभिज्ञाय सिंहादय ऊचुः । भो विप्रलब्धा
वयमेतेन जाल्मेन शृगालेन । तदसौ शीघ्रं वध्यतामिति
सोपि पलायितुमिच्छस्तैः सर्वैर्मिलित्वा जघ्ने ।

XI.

कस्मिंश्चिदधिष्ठाने देवशर्मा नाम ब्राह्मणः प्रतिवसति-
स्म । तस्य भार्या प्रसूता सुतमजनयत् । तस्मिन्नेव दिने
नकुली नकुलं प्रसूता । अथ सुतवत्सला सा दारकवत्तमपि
पुपोष । परं तस्य न विश्वसिति यत्कदाचिदेष स्वजातेर्दोषा
दारकस्य विरुद्धमाचरेदिति । एकदा सा शय्यायां पुत्रं
शाययित्वा जलकुम्भमादाय पतिमुवाच । नाथ जला-
र्थमहं तडागे गच्छामि । त्वया पुत्राय नकुलाद्रक्षणीय
इति । अथ तस्यां गतायां ब्राह्मणोपि शून्यं गृहं मुक्त्वा
भिक्षार्थं क्वचिन्निर्गतः । अत्रान्तरे दैववशात्कृष्णसर्पे
विलान्निश्चक्राम । नकुलोपि तं स्वभाववैरिणं मत्वा भ्रातृ
रक्षणार्थं सर्पेण सह युद्ध्वा सर्पं खण्डशः कृतवान् ।
ततो रुधिरप्लावितवदनः सानन्दं स्वव्यापारस्य प्रकाशनार्थं
मातुः सम्मुखं गतः । सा तं तथाविधमवलोक्य शङ्कितचित्ता
दुरात्मनानेन मम दारको भक्षित इति विचिन्त्य
कोपात्तस्योपरि तं कुम्भं चिक्षेप । एवं सा नकुलं व्यापाद्य
प्रलपन्ती यावद्गृहमागच्छति तावत्सुतस्तथैव सुप्तस्तिष्ठति
समीपे च सर्पः खण्डशः कृत आस्ते । तद्वीक्ष्य पुत्रशो-
कार्ता सा विलपितुमारेभे । अत उच्यते अपरीक्ष्य न
कर्तव्यं कर्तव्यं सुपरीक्षितम् इति ।

XII.

कस्मिंश्चिदरण्ये वृक्षशाखायां कुलायं कृत्वा चटकदम्पती

प्रतिवसतः स्म । अथ कदाचिन्मासेऽकालवृष्ट्या समाहतो
 ऽसौम्यवातकाम्पिततनुः कश्चिद्वानरस्तदेव वृक्षमूलमुपागतः ।
 तं कम्पमानगात्रं वीक्ष्य चटकाभिदधौ । रे वानर त्वं
 हस्तपादसमायुक्तो दृश्यसे । तन्मूढ शीतवाताहतो गृहं
 किं न कुरुष इति । तदाकर्ण्य सोचिन्तयत् । इयं क्षुद्रा
 चटका मामुपदिशति § तत्कथयाम्येनामिति विचिन्त्य
 तामाह । पण्डितमानिनि तूष्णीं भव नोचेत्वां निर्गृहीं
 कुर्यामिति । एवं तेन निषिद्धापि पुनर्गृहकरण उपदेशेन
 सा तमुदवेजयत् । तदासौ वृक्षमारुह्य तस्याः कुलार्थं
 खण्डशः कृत्वा बभञ्ज । अत इदमुच्यते ।
 पयःपानं भुजङ्गानां केवलं विषवर्धनम् ।
 उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये ॥

XIII.

अस्युत्तरापथेर्बुदशिखरनाम्नि पर्वते दुर्दान्तो नाम
 महाविक्रमः सिंहःप्रतिवसति स्म । तस्य पर्वतकन्दरमधिश
 यानस्य केसराग्रं कश्चिन्मूषिकः प्रत्यहं छिनत्ति । ततः
 केसराग्रं लूनं दृष्ट्वा कुपितो विवरान्तर्गतं मूषिकमलभमा-
 नोऽचिन्तयत् ।

क्षुद्रशत्रुर्भवेद्यस्तु विक्रमान्नैव लभ्यते । ‡

तमाहन्तुं पुरस्कार्यः सदृशस्तस्य सैनिकः ॥

इत्यालोच्य स ग्रामं गत्वा दधिकर्णं नाम विडालं यत्ने
 नानीय तस्मै मांसाहारं ददौ तं स्वकन्दरे स्थापयामास च ।
 अनन्तरं तद्भयान्मूषिकोपि बिलान्न निस्सरति तेनासौ

§ Cf the marathi तर तिला सांगतो (आतां कसें काय आहे तें)

‡ Won over or captured.

सिंहोक्षतकेसरः सुखं स्वपिति । मूषिकशब्दं यदा यदाशु-
 णोत्तदा मांसाहारदानेन तं बिडालं संवर्द्धयति ॥
 अथैकदा स मूषिकः क्षुधापीडितो बहिः संचरन् बिडालेन
 प्राप्तो व्यापादितश्च । यदा सिंहो मूषिकस्य रवमपि नाशु
 णोत्तदा बिडालस्यानुपयोगात्तस्याहारदाने मन्दादरो बभूव ।
 ततोसावाहारविरहदुर्बलो दधिकर्णोवसन्नो बभूव । अत
 उच्यते निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदाचन इति ।

XIV.

कार्स्मिन्निदधिष्ठाने मन्थरको नाम कौलिकः प्रतिवसति
 स्म । तस्य कदाचित्पटकर्माणि कुर्वतः सर्वपटकर्मकाष्ठानि
 भग्नानि । ततः स कुठारमादाय वने काष्ठार्थं गतः । स
 च समुद्रतटं यावद्भ्रामन्प्रयातः । ततश्च तत्र शिशपापाद
 पस्तेन दृष्टः । ततश्चिन्तितवान् । महानयं वृक्षो दृश्यते ।
 तदनेन कर्तितेन प्रभूतानि पटकरणकृत्यानि भवेयुः ।
 इत्यवधार्य तस्योपरि कुठारमुत्क्षिप्तवान् । अथ तत्र वृक्ष
 कश्चिद्वयंतरः समाश्रित आसीत् । अथ तेनाभिहितम् ।
 भो मदाश्रयोयं पादपः सर्वथा रक्षणीयो यतोहमत्र महा-
 सौख्येन तिष्ठामि समुद्रकल्लोलस्पर्शनाच्छीतवायुनाप्यायितः ।
 कौलिक आह । भोः किमहं करोमि दारुसामुग्रीं विना मे
 कुटुम्बं बुमुक्षया पीड्यते । तस्मादन्यत्र शीघ्रं गम्यतामह
 मेनं कर्तयेयम् । व्यन्तर आह । भोस्तुष्टस्तवाहम् ।
 तत्प्रार्थ्यतामभीष्टं किञ्चित् । रक्षैनं पादपमिति । कौलिक
 आह । यद्येवं तदहं स्वगृहं गत्वा भार्यो च पृष्ट्वागच्छेयं
 तत्त्वया देयम् । तथेति प्रतिज्ञाते व्यन्तरेण स कौलिक
 प्रहृष्टः स्वगृहं प्रतिनिवृत्तः । यावदग्रे गच्छति तावद्

ग्रामप्रवेशे निजसुहृदं नापितमपश्यत् ततस्तस्मै व्यन्तरवा
क्यं निवेदयामास । यदहो मित्र मम कश्चिद्व्यन्तरः सिद्धः
तत्कथय किं प्रार्थयामि । अहं त्वां प्रष्टुमागतः । नापित
आह । भद्र यद्येवं तद्राज्यं प्रार्थय येन त्वं राजा भवस्यहं
त्वन्मन्त्री । द्वावपीह सुखमनुभूय परलोकसुखमनुभवावः ।
उक्तं च ।

राजा व्ययपरो नित्यमिह कीर्तिमवाप्य च ।

तत्प्रभावात्पुनः स्वर्गे स्पर्धते त्रिदशैः सह ॥

कौलिक आह । अस्त्वेतत्परं तथापि गृहिणीं पृच्छामि ।
स आह । भद्र शास्त्रविरुद्धमेतद्यत्स्त्रिया सह मन्त्रो यतस्ताः
स्वरूपमतयो भवन्ति । उक्तं च ।

तावत्स्यात्सुप्रसन्नश्च तावद्गुरुजने रतः ।

पुरुषो योषितां यावन्न शृणोति वचो रहः ।

कौलिक आह । तथापि प्रष्टव्या सा मया यतः पति-
व्रता सा । अपरं तामपृष्ट्वाहं न किञ्चित्करोमि । एवं
तमभिधाय सत्वरं गत्वा तामुवाच । प्रिये अद्यास्माकं कश्चि
द्व्यन्तरः सिद्धः । स वाञ्छितं प्रयच्छति । तदहं त्वां प्रष्टु
मागतः । तत्कथय किं प्रार्थयामि । अयं तावन्मम वयस्यो
नापितो वदति यद्राज्यं प्रार्थयेति । साह । आर्यपुत्र का
मतिर्नापितानाम् । अकार्यं तद्वचः । उक्तं च ।

चारणैर्बन्दिभिर्नार्चैर्नापितैर्बालकैरपि ।

न मन्त्रां मतिमान्कुर्यात्सार्धं भिक्षुभिरेव च ॥

अपरं महती क्लेशपरंपरैषा राज्यस्थितिः कदाचित्पुरु-
षस्य सुखं न प्रयच्छति । यतः ।

यदैव राज्ये क्रियतेभिलाषस्तदैव याति व्यसनेषु बुद्धिः ।

घटा नृपाणामभिषेककाले सहाम्भसैवापदमुद्गिरन्ति ॥
तथा च ।

रामप्रव्रजनं वने विवसनं पाण्डोः सुतानां वनं
वृष्णीनां निधनं नलस्य नृपते राज्यात्पारिभ्रंशनम् ।
सौदासं तदवस्थमर्जुनवधं संचिन्त्य लङ्केश्वरं
दृष्ट्वा राज्यकृते विडम्बनगतं तस्मान्न तद्वाञ्छयेत् ॥
यदर्थं भ्रातरः पुत्रा अपि वाञ्छन्ति ये निजाः ।
वधं राज्यकृते राज्ञां तद्राज्यं दूरतस्त्यजेत् ॥

कौलिक आह । सत्यमुक्तं भवत्या । तत्कथय किं
प्रार्थयामि । साह । त्वं तावदेकं पट नित्यमेव निष्पाद-
यासि तेन सर्वा व्ययशुद्धिः संपद्यते । इदानीं त्वमात्मनो-
न्यद्बाहुयुगलं द्वितीयं शिरश्च प्रार्थय येन पटद्वयं
सम्पादयासि पुरतः पृष्ठतश्च । एकस्य मूल्यान गृहे यथापूर्वं
व्ययः शुध्यति द्वितीयस्य मूल्यान विशेषकृत्यानि क्रियन्ते ।
एवं सौख्येन स्वजातिमध्ये श्लाघ्यमानस्य कालो यायात् ।
लोकद्वयस्योपार्जना च भवेत् । सोऽपि तदाकर्ण्य प्रहृष्टः
प्राह । साधु पतिव्रते साधु । युक्तमुक्तं भवत्या । तदेवं
करोमि एष मे निश्चयः । ततोऽसौ गत्वा व्यन्तरं प्रार्थ-
यामास । भो यदि मयेऽस्मिन् प्रयच्छसि तद्देहि मे द्वितीयं
बाहुयुगलं शिरश्च । एवमभिहिते तत्क्षणादेव द्विशिराश्चतु-
र्बाहुश्च स संजातः । ततो दृष्टमना यावद्गृहमागच्छति
तावच्छोकै राक्षसोयमिति मन्यमानैर्लकुटपाषाणप्रहारैस्ता-
डितो मृतश्च । अतोऽहं ब्रवीमि ।

यस्य नास्ति स्वयं प्रज्ञा मित्रोक्तं न करोति यः ।

स एव निधनं याति यथा मन्थरकौलिकः ॥

यस्य नास्ति ह्वयं प्रज्ञा शास्त्रं तस्य करोति किम् ।
 लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥
 वज्रादपि कठोराणि मृदूनि कुसुमादपि ।
 लोकोत्तराणां चेतांसि को हि विज्ञातुमर्हति ॥
 उदये सविता रक्तो रक्तश्चास्तमने तथा ।
 संपत्तौ च विपत्तौ च महतामेकरूपता ॥
 साधोः प्रकोपितस्यापि मनो नायाति विक्रियाम् ।
 न हि तापयितुं शक्यं सागराम्भस्तृणोल्कया ॥
 खलः सर्षपमात्राणि परच्छिद्राणि पश्यति ।
 आत्मनो बिल्वमात्राणि पश्यन्नपि न पश्यति +
 पक्षविकलश्च पक्षी शुष्कश्च तरुः सरश्च जलहीनम् ।
 सर्पश्चोद्धृतदंष्ट्रस्तुल्यं लोके दरिद्रश्च ॥
 लोभेन बुद्धिश्चलति लोभो जनयते तृषाम् ।
 तृषार्तो दुःखमाप्नोति परत्रेह च मानवः ॥
 लोभात्क्रोधः प्रभवति लोभात्कामः प्रजायते ।
 लोभान्मोहश्च नाशश्च लोभः पापस्य कारणम् ॥
 दानोपभोगराहिता दिवसा यान्ति यस्य वै ।
 स लोहकारभस्त्रेव श्वसन्नपि न जीवति ॥
 एकचक्रो रथो यन्ता विकलो विषमा हयाः ।
 आक्रमत्येव तेजस्वी तथाप्यर्को न भस्तलम् ।
 गुणवज्जनसंसर्गाद्याति नीचोपि गौरवम् ।
 पुष्पमालाप्रसंगेन सूत्रं शिरसि धार्यते ॥
 उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः ।
 न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

+ Cf the English phrase. 'Thou seest the mote in the eyes of others, but not the beam in thine own.'

बहूनामल्पसाराणां संहतिः कार्यसाधिका ।
 तृणैर्गुणत्वमापन्नैर्बध्यन्ते मत्तदन्तिनः ॥
 क्षमाशस्त्रं करे यस्य दुर्जनः किं करिष्यति ।
 अतृणे पतितो बन्धिः स्वयमेवोपशाम्यति ॥
 यः स्वभावो हि यस्यास्ते स नित्यं दुरतिक्रमः ।
 श्वा यदि क्रियते राजा स किं नाश्नात्युपानहम् ॥
 स जीवति यशो यस्य कीर्तिर्यस्य स जीवति ।
 अयशोकीर्तिसंयुक्तो जीवन्नपि मृतोपमः ॥
 सत्यं शौर्यं दया त्यागो नृपस्यैते महागुणाः ।
 एभिर्मुक्तो महीपालाः प्राप्नोति खलु वाच्यताम् ॥
 दाता क्षमी गुणग्राही स्वामी दुःखेन लभ्यते ।
 शुचिर्दक्षोनुरक्तश्च जाने भृत्योपि दुर्लभः ॥
 चिन्तनीया हि विपदामादावेव प्रतिक्रियाः ।
 न कूपखननं युक्तं प्रदीप्ते बन्धिना गृहे ॥
 उत्तमा आत्मना ख्याताः पितुः ख्याताश्च मध्यमाः ।
 अधमा मातुलाख्याता श्वशुराच्चाधमाधमाः ।
 लुब्धमर्थेन गृह्णीया † क्रुद्धं चाञ्जलिकर्मणा ।
 मूर्खं छन्दानुवृत्तेन तथा तथ्येन पण्डितम् ॥
 क्षान्तितुल्यं तपो नास्ति न तोषात्परमं सुखम्
 नास्ति तृष्णापरो व्याधिर्न च धर्मो दयापरः ।
 सा श्रीर्या न मदं कुर्यात्स सुखी तृष्णयोज्जितः
 तन्मित्रं यस्य विश्वासः पुरुषः स जितेन्द्रियः ॥
 यौवनं धनसम्पत्तिः प्रभुत्वमविवेकिता ।
 एकैकमप्यनर्थाय किमु यत्र चतुष्टयम् ॥

† Should gain or win over by salutations.

अतिपरिचयादवज्ञा * सन्ततगमनादनादरो भवति ।
 मलये भिल्लपुरन्ध्री चंदनतरुकाष्ठामिन्धनं कुरुते ॥
 अधनस्य कृतो विद्या अविद्यस्य कुतो धनम् ।
 अलसस्य कुतो मित्रममित्रस्य कुतः सुखम् ॥
 अनर्ह्यमपि माणिक्यं हेमाश्रयमपेक्षते ।
 अनाश्रया न शोभन्ते पण्डिता वनिता लताः
 षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता ।
 निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घसूत्रता ॥
 आपत्सु मित्रं जानीयाद्युद्धे शूरमृणे शुचिम् ॥
 भार्यी क्षीणेषु वित्तेषु व्यसनेषु च बान्धवान् ॥
 स्थान एव नियोज्यन्ते भृत्याश्चाभरणानि च ।
 न हि चुडामाणिः पादे नूपुरं मूर्ध्नि धार्यते ॥
 भये वा यदि वा हर्षे संप्राप्ते यो विमर्शयेत् ।
 कृत्यं न कुरुते वेगान्न स सन्तापमान्नुयात् ॥
 जलबिन्दुनिपातेन क्रमशः पूर्यते घटः । †
 स हेतुः सर्वविद्यानां धर्मस्य च धनस्य च ॥
 मृगतृष्णासमं वीक्ष्य संसारं क्षणमङ्गुरम् ।
 सज्जनैः सङ्गतं कुर्याद्वर्माय च सुखाय च ॥
 महाजनस्य संसर्गः कस्य नोन्नातीकारकः ।
 पद्मपत्रस्थितं तोयं धत्ते मुक्ताफलश्रियम् ॥
 दानं प्रियवाक्सहितं ज्ञानमगर्वं क्षमान्वितं शौर्यम् ।
 वित्तं त्यागनियुक्तं दुर्लभमेतच्चतुष्टयं लोके ॥
 नामिषेको न संस्कारः सिंहस्य क्रियते मृगेः ।

§ Cf "Familiarity breeds contempt."

Cf, Constant dropping wears away stones.

विक्रमार्जितराज्यस्य स्वयमेव मृगेन्द्रता ॥
 छायामन्यस्य कुर्वन्ति तिष्ठति स्वयमातपे ।
 फलान्यपि परार्थाय वृक्षाः सत्पुरुषा इव ॥
 ते धन्याः पुण्यभाजस्ते तैस्तीर्णिः क्लेशसागरः ।
 जगत्संमोहजननी यैराशाशीविषा जिता ॥
 भार्यावियोगः स्वजनापवाद ऋणस्य

शेषः कृपणस्य सेवा ।

दारिद्र्यकाले प्रियदर्शनं च
 विनाग्निना पञ्च दहन्ति कायम् ॥

मृगा मृगैः सङ्गमनुव्रजन्ति
 गावश्च गोभिस्तुरगास्तुरङ्गैः ।

मूर्खाश्च मूर्खैः सुधियः सुधीभिः
 समानशीलव्यसनेषु सख्यम् ॥

तृणानि नोन्मूलयति प्रभञ्जनो
 मृदूनि नीचैः प्रणतानि सर्वतः ।

समुच्छ्रितानेव तरून्प्रबाधते
 महान्महत्स्वेव करोति विक्रमम् ॥

क्षारं जलं वारिमुचः पिबन्ति
 तदेव कृत्वा मधुरं वमन्ति ।

सन्तस्तथा दुर्जनदुर्वचांसि
 पीत्वा च मुक्तानि समुद्गिरन्ति ॥

धनैर्निष्कुलीनाः कुलीना भवन्ति
 धनैरापदं मानवा निस्तरन्ति ।

धनेभ्यः परो बान्धवो नास्तिलोके ।
 धनान्यर्जयध्वं धनान्यर्जयध्वम् ॥

सर्पाः पिबन्ति पवनं न च दुर्बलास्ते
 शुष्कैस्तृणैर्वनगजा बलिनो भवन्ति ।
 कन्दैः फलैर्मुनिवराः क्षपयन्ति कालं
 संतोष एव पुरुषस्य परं निधानम् ॥
 सत्संगाद्भवति हि साधुता खलानां
 साधूनां न हि खलसंगमात्खलत्वम् ॥
 आमोदं कुसुमभवं मृदेव धत्ते
 मृद्वन्धं न हि कुसुमानि धारयन्ति ॥
 न कस्यचित्कश्चिदिह स्वभावात्
 भवत्युदारोमिमतः खलो वा ।
 लोके गुरुत्वं विपरीततां वा
 स्वचेष्टितान्येव नरं नयन्ति ॥
 जवो हि सप्तेः परमं विभूषणं
 त्रपाङ्गनायाः कृशता तपस्विनः
 द्विजस्य विद्या नृपतेरपि क्षमा
 पराक्रमः शस्त्रबलोपजीविनाम् ॥
 गुणी गुणं वेत्ति न वेत्ति निर्गुणो
 बली बलं वेत्ति न वेत्ति निर्वलः ।
 पिको वसन्तस्य गुणं न वायसः
 करी च सिंहस्य बलं न मूषिकः ॥
 शशिना च निशा निशया च शशी
 ज्ञशिना निशया च विभाति नभः ।
 पयसा कमल कमलेन पयः
 पयसा कमलेन विभाति सरः ॥
 शस्त्रैर्हतास्तु रिपवो न हता भवन्ति

प्रज्ञाहताश्च नितरा सुहता भवन्ति ।
 शस्त्रं निहन्ति पुरुषस्य शरीरमेकं
 प्रज्ञा कलां च विभवं च यशश्च हन्ति ॥
 उद्योगिनं पुरुषसिंहमुपैति लक्ष्मी-
 दैवेन देयं मिति कापुरुषा वदन्ति ।
 दैवं निहन्ति कुरु पौरुषमात्मशक्त्या
 यत्ने कृते यदि न सिध्यति कात्र दोषः ॥
 प्रारम्भ्यते न खलु विघ्नभयेन नीचैः
 प्रारम्भ्य विघ्नविहता विरमन्ति मध्याः ।
 विघ्नैः पुनः पुनरपि प्रतिह यमानाः
 प्रारब्धमुत्तमजना न परित्यजन्ति ॥
 येषां न विद्या न तपो न दास्यं
 ज्ञानं न शीलं न गुणो न धर्मः ।
 ते मृत्युलोके भुवि भारभूता
 मनुष्यरूपेण मृगाश्चरन्ति ॥
 वरं वनं व्याघ्रगजादिसेवितं
 जलेन हीनं बहुकण्टकावृतम् ॥
 तृणानि शय्या परिधानवत्कलं
 न बन्धुमध्ये धनहीनजीवितम् ॥
 तृष्णां द्विभज क्षमां जहि मदं
 पापे रतिं सा कृथाः
 सत्यं ब्रह्मनुयाहि साधुपदवीं

सेवस्य विद्वज्जनम् ।

मान्यान्मानय विद्विषोप्यनुनय

प्रच्छादय स्वान्गुणान्

कीर्तिं पालय दुःखिते कुरु दया-

मेतत्सतां लक्षणम् ॥

स स्निग्धोऽकुशलाभिधारयति

यस्तत्कर्म यन्निर्मलं

सा स्त्री यानुविधायिनी स

मतिमान् यः सद्भिरभ्यर्च्यते ।

सा श्रीर्या न मदं करोति स

सुखी यस्तृष्णया मुच्यते

तन्मित्रं यदकृत्स्नं स पुरुषो

यः खिद्यते नेन्द्रियैः ॥

का विद्या कवितां विनार्थिनि जने

त्यागं विना श्रीश्च का ।

को धर्मः कृपया विना क्षितिपतिः

को नाम नीतिं विना ॥

कः सूनुर्विनयं विना कुलवधूः

का स्वामिभक्तिं विना

भोग्यं किं रमणी विना क्षितितले

किं जन्म कीर्तिं विना ॥

ऐश्वर्यस्य विभूषणं सुजनता

शौर्यस्य वाक्संयमो
 ज्ञानस्योपशमः श्रुतस्य विनयो
 वित्तस्य पात्रे व्ययः ।
 अक्रोधस्तपसः क्षमा बलवतां
 धर्मस्य निर्व्याजता
 सर्वेषामपि सर्वकारणमिदं शीलं परं भूषणम् ॥



GLOSSARY.

ENGLISH-SANSKRIT.

N. B. In this glossary are given those words which are not given in the portions of the First and the Second Books of Sanskrit corresponding to the Exercises.

A

- Above *adv.* उपरि (gen.)
 Absence *s.* अभाव *m.*
 Accidentally *adv.* दैवान्, यदृच्छया.
 Accord *s.* ऐक्य *n.* ; चित्तैक्यं.
 Accordingly *adv.* तदनु-
 धातु, तथा च.
 Act *v.* चर् with ई 1st conj.
 Paras. अनुष्ठा;—accord-
 ing to whims छंदं अनवृत्त,
 भावं अनुप्रविश
 Action *s.* कृत्य *n.* कार्य *n.*,
 Adversity *s.* दुर्दर्शा *f.* विपत्ति *f.*
 Affection *s.* अनुगम *m.*,
 प्रणय *m.*
 Afraid (of) *a.* भति (with
 abl.)
 Alight *v.* पत् with नि or
 अवत,
 All *a.* अखिल, सकल.
 Almighty (the) *s.* परमेश्वर.
 Alms *s.* भिक्षा *f.*
 Amusing *a.* मनोहर, रमणीय.
 Apartment *s.* देवमन् *m.*
 बोध *m.*
 Arise *v.* see. Proceed.
 Armed *a.* सशस्त्र
 Arrival *s.* आगमन *n.*
 Artist कर्मकार *m.* शिल्पिन *m.*
 As far as possible, *adv.*
 यावच्छक्यं, यथाशक्ति
 As much as, *a.* Pron. ता-
 वत् (ती *f.*) —यावत् (-ती *f.*)
 Ask *v.* अनुयुज् 7 A.
 Assembly rooms. सभ स्थान
n., अस्थान *n.*
 Assistance *s.* साहाय्य *n.*
 Assume *v.* ग्रह् ; धृ.
 Astrologer *s.* देवज्ञ *m.* गणक *m.*
 Astronomy *s.* ज्योतिःशास्त्र *n.*
 Atheist *s.* नास्तिक *m.*
 Attack *v.* रक्न्व् with अ 1st
 conj. Paras. गत् with
 अव or आ; *s.* आपात *m.*
 अवस्कन्दन *n.*
 Attention *s.* अवधानं. *a.*
 Attentively *adv.* सावधानं.
 Attract *v.* कृष् with आ 1st
 conj. Paras. मुह् caus.
 (मोहयति)
 Auspicious *a.* शुभ, पुण्य,
 ग्ल.

Avarice *s.* लोभ *m.*

Avoid *v.* मुञ्च, त्यज्, वृज्;

10 th conj.

Avoided (to be) हा with
परि (pass.)

B.

Baby *s.* डिम्ब *m.* शिशु *m.*

Bad *a.* असाधु; कु (used
with nouns)...road कु-
मार्ग *m.*

Balance *s.* तुला *f.*

Banyan tree *s.* वटवृक्ष *m.*

न्यग्रोधवृक्ष *m.*

Barley *s.* यव *m.*

Basin *s.* त. जलाशय *m.*

Bathe *v.* त. स्न-स्ना-यति
(caus. of स्ना.)

Bear *s.* ऋक्ष *m.* भक्ष *m.*

Beautiful *a.* लघ्वण्यवत् (ती) *f.*

Before *Prep.* shewing
place पुरे (with gen.)
(showing time); प्र. क. or
पूर्व (with abl.)

Being *s.* सत्त्व *n.*

Berry *s.* बदरीफल *n.*

Betake *v.* त. (followed by
the reflexive) to अंगीकृ
8 P and A.

Bite *v.* दंश 1st con. paras.
bitten दष्ट.

Bitterly *adv.* प्रमुक्तवदं.

Blood *s.* रुधिर *n.* रक्त *n.*
संश्लिष्ट *n.*

Blow-pipe *s.* धमनी *f.*

Boat *s.* त्व *m.*

Bombay मुंब.पुरी.

Bravery *s.* शौर्यम् *a.* पराक्रम
m. (prowess.)

Brim *s.* कण्ठ *m.*; ' up to.
the b' *adv.* आकण्ठं.

Brunt of battle *s.* रणधुरा *f.*

Burden *s.* भर *m.*

C.

Calf *s.* वत्स *m.*

Camp *s.* शिविर *n.* निवेश *m.*

Capture *v.* त. ग्रह् with नि,
बन्दीकृ.

Carelessness *s.* प्रमाद *m.*

Catch *v.* ग्रह् (inf. ग्रहीतुं.)

Cave *s.* कोटर *m.* गृह्णम् *n.*

Cavity *s.* रम्भ *n.*

Cellar *s.* भूमिगृहं *n.*

Certainly *adv.* नूतनं, नियतं.

Charming *a.* रम्य, रमणीय.

Clay *s.* मृद *f.* मृत्तिका *f.*

Clever *a.* पटु, चपलवृत्ति
more—पटीयस् (ती) *f.*

Company *s.* संग *m.* संगति *f.*
' keep c. with ' संगम्;

संग अनुग्रज् 1st conj Parat.

Compassion *s.* दया 'take'
अनुकम्प 1st conj. Atm.

(with acc.)

Compete *v.* स्पर्ध् 1st con.

Atm,

Composition *s.* रचना *f.*,
निर्माण *n.*

Condition *s.* अवस्था *f.*
दशा *f.*

Conduct *s.* आचरण *n.*, वर्तन *n.*

Confusion (hurry) *s.* संमर्द
m. संकुल *n.*

Conquest *s.* विजय *m.*

Constantly *adv.* सदा, नित्यं
सततं.

Contentment *s.* संतोष *m.*
तृप्ति *f.*

Cook *s.* सूपकार *m.* सूद *m.*

Coronation *s.* अभिषेक *m.*

Cottage *s.* पर्णशाला *f.*, पर्ण-
कुटी *f.*

Cowdung *s.* गोमय *n.*

Creep *v.* सृप् 1st conj.
Paras.

Cruelly *adv.* निर्घृणं ; निष्ठुरं.

Cry *s.* विराव *m.* आक्रन्दन *n.*

Cupid *s.* काम *m.* मदन *m.*

D.

Damped-to be, धम् Pass,
स्वल् 1st conj. Paras.

Dark *a.* सतिमिर, तमोवृत.

Day (by) *adv.* दिवा.

Day—break *s.* प्रभात *n.*

Deceive *s.* वञ्च 10 th conj.
लभ् with वि & प्र; प्रतारय्
(Cans. of लृ with प्र.)

Decline *s.* नाश *m.* क्षय *m.*

Decree *s.* आदेश *m.*, नियति *f.*

Deep *a.* गाढ, घन.

Defect *s.* विकार *m.*, bodi-
ly d, अंगविकार *m.*

Departure *s.* निर्गमनप्रयाण *n.*

Depend *v.* अवलम्ब 1st con-
Atm.

Depot *s.* (of books) पुस्त-
कालय *m.* ग्रंथशाला.

Deserving *a.* अर्हत्, गुणवान्.

Desired object *s.* मनोरथ *m.*
समीहित *n.* इष्टं *n.*

Desponding *n.* निराश, हताश.

Desolate *a.* निर्जन.

Devoid *a.* हीन, रहित ; 'd of
lustre ' निस्तेजस्.

Devotee *s.* भक्तजन *m.* भक्त *m.*

Difficult *a.* गहन, दुर्बोध, अमु-
कर, विषम ; 'd to please
दुराराध्य.

Difficulty *s.* दुर्ग *n.* संकट *n.*
प्रत्यूह *m.* विप्र *m.*

Diligence *s.* उद्यम *m.* व्यव-
साय *m.* Diligent *a.* सौद्यम
व्यवसायपर, उद्यमिन् (नी f)

Dirty *a.* मलिन.

Disappear *v.* भू with तिरस्

Disloyal (to be) *v.* रञ्ज्
with वि pass (with loc.)

Distressed *a.* आलं, दुःखापन्न.

Distressful *a.* दुःखद.

Divide *v.* भज् with वि 1st.
conj. Paras.

Doe s. सारमेय *m.*, कुक्कुर *m.*
 Doll s. शालभाञ्जिका *f.*, पांचा-
 लिका *f.*, पुत्रिका *f.*
 Draw (up) *v.* ल. हृ with
 उद् 1st Conj. Paras.
 -near प्रत्यासद् 1st conj;
 Paras. समीपं आगम्; -out
 कृष् with आ.
 Dreadful *a.* भयप्रद, भयावह.
 Drive *v.* निःसारयति *caus.*
 of हृ with निस्; (a boat)
 प्र ईर् 10 th conj.
 Dull *a.* मन्दबुद्धि, दुर्बलम्. जड
 Dust s. धूलि-ली *f.*

E.

Each other अन्वयेभ्यः, परस्परं
 Earthen *a.* मृण्माय.
 Easily *adv.* अनायासेन, लीलाया
 Egg s. अण्ड *m. n.*
 Emperor s. सर्वभौमनृ *m.*
 अधिराज *m.*
 End (of garments) अञ्चल
m. दशा *f.*
 Endless *a.* अनन्त, असंख्य.
 Engaged *a.* व्यापृत.
 Enough पर्याप्त.
 Enraged *p.p.* प्रकोपित, क्रुद्ध
 Ensnare *v.* पट् with सम् and
 आ, संवृत् *A.*
 Entrance s. प्रवेश *m.*
 Esponse *v.* परिणी, उद्बह.
 Eternal *a.* शाश्वत (ती *f.*)

सनातन (नी *f.*) felicity
s. निःश्रेयस् (*n.*)
 Everlasting *a.* अक्षय, अक्षय्य;
 नित्य.
 Even if *adv.* यद्यपि (fol-
 lowed by तथापि)
 Everyday *adv.* प्रतिदिन,
 प्रतिहम्.
 Everything *s.* सर्व *n.*
 Evil असाधु, गर्ह्य, दूषणीय
s. आपद् *f.* विपत्ति *f.*
 Examination *s.* परीक्षा *f.*
 Excited *a.* क्षुब्ध, सन्तप्त
 Exertion *s.* उद्यम *m.*, उद्योग
m., प्रयत्न *m.*
 Expert *s.* तज्ज्ञ *m.*
 Extensive *a.* विस्तीर्ण

F.

Falsity *s.* मिथ्यात्व *n.* अस-
 त्यता *f.*
 Famous *a.* विख्यात; प्रथित.
 Favour *v.* अनुग्रह 9 p.
 Field *s.* क्षेत्र *n.*
 Fierce *a.* उग्र, तीव्र, प्रखर.
 Fight (to) Fighting *s.*
 युद्ध *n.*
 Fill पृ 3 p.
 Finish *v.* समापय् *Caus.*
 of आप् with सम्.
 Firm *a.* स्थिर, रूढमूल.
 First *a.* प्रथम; *adv.* प्रथमः
 आदौ.
 Five *adj.* पञ्चन्. पञ्च.

Fly *s* मक्षिका *f*
 Foil *v*. पराभू, पराजि 1 P & A.
 Footstep *s*. पद, पदपंक्ति.
 For (as a provision for)
 अर्थ or अर्थे as आपदर्थ-र्थे
 for calamity.
 Force *देग* *m*.
 Fragrance *s*. सुवास *m*. परिमल
m. सौरभ *m*.
 Fragrant *a*. सुगन्धि
 इन्धन *n*.
 Full (of) पूर्ण (with instr.)
 G.
 Gather *v*. मिल 6th conj
 Paras. संनिपत्. एकत्र
 Gem *s*. रत्न *n*.
 Generally *adv*. प्रयः
 Get over *r*. ह् with सं or
 उत्.
 Ghost *s*. पिशाच *m* भूत *m*.
 Gift *s*. दान *n*.
 Giving back प्रत्यर्पण *n*.
 Go to bed *v*. i. स्वप्न. निद्रासिद्
 Golden *a*. हैम, कांचनमय.
 Goldsmith *s*. सुवर्णकार *m*.
 Good *a*. साधु. शोभन, alms:
 सुभिक्षा *f*—path सम्मार्ग *m*.
 —words सुवचन *n*.
s. कल्याण *n* हित *n*.
 Goose *s*. हंस *m*.
 Government *s*. अधिकारिणः
 (pl.)

Grandson *s*. पौत्र *m*. Great
f. प्रपौत्र *m*.
 Grant *r*. परा 3 P & A and
 नित् 1 P.
 Gratefully, with Grati-
 tude *adv*. कृतज्ञतया.
 Greatness *s*. महत्ता *n*.
 Greedy *a*. गृध्र, लोलुप; लुब्ध.
 Green *a*. हरित्.
 Grove *s*. वनराजि *f*.
 Guard *s*. रक्षकः *m*.
 Guidance *s*. नीति *f*. मार्ग-
 दर्शन *n*. अनुगमन *n*.
 H.
 Hang *a*. बन्ध् with उद्. लम्ब्
 with आ.
 Happiness *s*. निरुते *f*. सुख *n*
 Harsh *a*. (words पहर,)
 निष्ठुर.
 Haste *s*. त्वरा *f*.
 Hastily *adv* शीघ्रं, सत्वरं, आशु.
 Haughtiness *s*. औद्धत्यं *n*.
 Hearing *p*. *n*. श्रवण *n*; 'h
 of the name' नामश्रवण.
 Heartily *adv* निर्व्यजं, प्रक. मम्
 Heat *s*. आतप *m*. पलायता *f*.
 Heavenly voice *s*. अशरीर-
 णी वणी.
 Heavy *a*. गुरु *s*.
 Hell *s*. नरक. *m* निरय *m*
 Hence *a* *adv*. अतः. अपेक्ष.
 Help *v*. उपकृ साहाय्यं दत्.
 Hide *v*. गूह (base गुह) 1st
 conj. Paras. & Atm.
 hid गूह, निहति.

Hold *v.* धृ causal.
 Hollow *s.* कोटर *m. n.*
 Horn *s.* शृंग *n.* विषाण *m. n.*
 Horrible *a.* घोर
 Hostilities *s.* वैर *n.* युद्ध *n.*
 Hot *a.* (water) उष्ण (ray)
 चण्ड, तिग्म, प्रखर.
 Householder *s.* गृहस्थ *m.*
 गृहमेधिन् *m.*
 Human *a.* मानुष (भी *f.*)
 Humbly *adv.* सविनयम्
 Hunter *s.* व्याध *m.*
 Husbandman *s.* कृषीवल *m.*

I

Idly *adv.* निर्व्यापारं.
 Idol *s.* प्रतिमा *f.*
 Immediately *adv.* सपक्षेव.
 Impure *a.* अपवित्र.
 India *s.* भरतवर्ष *n.*-भूमि *f.*
 Industrious *a.* See Diligent
 Inmate *s.* गृहवासिन् *m.*
 Innocent *a.* अपराधहीन, अदोष
 inside *adv.* अन्तः; अभ्यन्तरे.
 Interpretation *s.* अर्थ *m.*
 Invade *v.* दु 1st conj.
 Paras. with अधि
 Invincible *a.* अजय्य.

J.

Jealousy *s.* मात्सर्य *n.*, भसूया.

Journey *s.* निर्गमन *n.* प्रवास-
 न *n.*, प्रयाण *n.*
 Just *adv.* अधुनैव *a.* धर्मपर.
 Justice *s.* न्याय *m.* धर्म *m.*

K.

Keep *v.* धृ 10th conj. Pa-
 ras. निवारय् 10 P and A
 Kind *s.* प्रकार *m.* जाति *f.* of
 various kinds *a.* नानाविध
 Known *a.* विज्ञात विस्मृत.

L

Large *a.* स्थूल, विशाल.
 Last *a.* चरम, गत (night);
 at—*adv.* अन्ततः
 Late (to be *v.* वेलातिक्रमं
 कृ, चिर (रा.) याति
 Lay (an egg) सू with प्र-
 Lazy *a.* अलस.
 Learned *a.* प्रज्ञ, पण्डित.
 Leaving *s.* न. त्याग.
 Lesson *s.* पाठ *m.*
 Letter *s.* पत्र *n.* लेख्य *n.*
 Liar *s.* अनृतवादिन् *m.*
 Lift up *v.* उद् धृ.
 Limit *s.* भर्यादा *f.*
 Lofty See Tail.
 Logic *s.* तर्कशास्त्र *n.*
 Lonely *a.* विविक्त.
 Long *a.* दीर्घ.
 Lose *a.* अपहारयति (caus.)
 of हृ with अप. lost *p p*
 नष्ट, अपहृत.

Lover *s.* कामुक *m.* कामिन् *m.*

Low (birth) *a.* अधम, निकृष्ट,
नीच.

Low-minded *a.* लघुचेतस्,
क्षुद्रबुद्धि.

Loyalty *s.* अनुराग *m.* निष्ठा *f.*,
भक्ति *f.*

M

Make clear *v.* विशदीकृ; व्या-
ख्या. 2 P.

Many *a.* बहु, बहुल, पुष्कल.

Market *s.* आपण *m.* पण्य-
वीथिका.

Master *s.* अधिपति *m.*

Maternal uncle *s.* मातुल *m.*

Meaning *s.* अर्थ *m.*

Merchant *s.* वणिग्जन *m.*

Merely *adv.* केवलं.

Merit *s.* गुण *m.*

Metal *s.* धातु *m.*

Miraculous missile *s.* दि-
व्यस्र *s.*

Misery *s.* आधि *m.*

Mistress *s.* स्वामिनी *f.*

Moon-faced *a.* चंद्रानना *f.*

Moral तात्पर्य *n.* सार *m.*

Morning *s.* प्रातःकल *m.* in
the—*adv.* प्रातः

Mortal *a.* मर्त्य.

Mouse *s.* मूषक *m.*

Much *a.* प्रभूत, बहु.

Mongoose *s.* नकुल *m.*

Musk *s.* कस्तुरी *f.*

N

Name *s.* अभिधान *n.* अभि-
धा *f.*

Naturally *adv.* प्रकृत्या, स्व-
भावतः

Naughty *a.* विनयरहित, दुष्ट

Near *Prep.* समीपे-यं (used
with gen. of noun)

Neck *s.* See Brim.

Neglect *v.* न आचर्. I P;
उपेक्ष I A.

Neighbour *s.* प्रातिवेशिक *[m.*
अनंतर (king).

New *a.* नव, नूतन.

Next *a.* आगामिन्.

Night (at) *adv.* नक्तं, रात्रौ.

Noble *a.* कुलीन, महात्मन्.

Noon *s.* मध्याह्न *m.*

Nothing (not anything)
s. किमपि न.

Nuptial coremonys. विवाह *m.*
परिणयविधि *m.*

O

Oar *s.* अरित्र *m.*

Obedient *a.* आज्ञाकार (री *f.*)

Obstacle *s.* विघ्न *m.* अन्तराय *m.*

Occasion *s.* अवसर *m.*

Offender *s.* अपराधिन् *m.*

Old *n.* पुराण, प्राक्कालीन, स्थ-
विर.

Omen *s.* निमित्त, *n.* ill O.
दुर्निमित्तं, अपशकुन *m.*

Once *adv.* एकदा, at—सर-
दि, अविलंबं, एतदेव.

One's self (to) *adv.* आत्म-

गर्त; स्वगतं.

Order निदेश *m.* शासन *n.*

Other *Prep.* अन्य, इतर.

Out of *Prep.* बहिः, (with
abl. मध्यात्.

Overtaken (by sleep) *p.p.*

(निद्रया) अपहृत, अभिभूत.

Own (one's) *a.* स्वाय,

स्वकीय.

P

Particle *s.* कण *m.* लव *m.*

Patiently *a.* शांत्या.

Peace *s.* सन्धि *m.*

Peasant *s.* ग्राम्यजन *m.*

कृषीवल *m.*

Perform (a sacrifice)

v. आहु.

Period काल *m.*

Permission अनुज्ञा.

Philosopher *s.* तत्त्वज्ञ,

तत्त्वविद् *m.*

Picture *s.* अलेखन *n.* चित्र *n.*

Piece *s.* खण्ड *m.*

Pierce *v.* अगध् with निर् 4 P.

Piety *s.* भाक्ति *f.*

Pigeon *s.* कपोत *m.*

Pious *a.* धार्मिक, धर्मशील.

Pitcher *s.* घट *m.* कुंभ.

Place *s.* स्थान *n.*—of resi—
dence निवासस्थान *n.*

Plans उपाय *m.*

Palyful *a.* क्रीडाशील.

Please *v.* See Satisfy.

Pleasure सुख *n.*, प्रीति *f.*

Plot *s.* कपटबध *m.*

Pluck up *v.* ह with उ.

Policeman *s.* रक्षापुरुष *m.*

Politics *s.* नीति.

Poor (Pitiable) *a.* वरक

(की *f.*) तपस्विन् (नी. *f.*)

निवेन.

Potter *s.* कुलाल *m.* कुम्भकार *m.*

Precious *a.* See Valuable.

Pregnancy, advanced in.

कठोरगर्भा.

Prepared *p.p.* घटित, निर्मित.

Present *a.* सन्निहित, to be

P सन्निधौ भू Pass,—s उपातन

n. उपदा *f.*

Previous *a.* पूर्व.

Price *s.* मूल्य *n.*

Prime minister प्रधान,

सचिव *m.*

Prince *s.* कुमार *m.*

Principle *s.* तत्त्व *n.*

Prison *s.* कारागृह *n.*

Proceed *v.* जन्. उत्पद्, संभू.

प्रवृत्.

Promise *v.* श्रु with प्र.ति.

Proper *a.* युक्त, उचित.

Property (quality *s.* धर्म *m.*

Pulled down *p.p.* निपातित.

Q

Quarrel *v.* विवाद 1st conj

Atm.

Quarrelsome *a.* कलहप्रय,
कलहशील.

Quietly *adv* तूष्णी, निःशब्दं
R

Rainy seasons *s* वर्षा *f.* (P.1.)
प्रवृष्ट *f.*

Raised *p.p.* उद्धृत.

Rascal *s.* आत्म *m.*

Rashly *adv.* महसा, अविमृश्य.

Read *v.* वाचयति (Caus. of
वच्)

Ready सज्ज, सज्जद.

Readily *adv.* सपदि; अविलंब.

Rebel *s.* राज्यापथकारिन्.

Rebuke *v.* दोषक्षेप.

Recollection *s.* स्मृति *f.*, स्म-
रण *n.*

Regeneration *s* पुनर्जनन *n.*

Region *s.* प्रदेश *m.*

Regularly *adv* नियतक्रमेण,
यथावसरं, नियतवेलायां.

Reject *v. t.* प्रत्याख्या 2 p.

Relative *s.* ज्ञाति *m.* बान्धव *m.*

Religious ceremony *s* धर्म-
कृत्य *n.* विधि *m.*

Remove *v.* अरणी, अयक्.

Renowned *a.* ख्यात, विभूत.

Repent *v.* शी with अनु-
पश्चात्तापे व्रज्

Reply *s.* प्रत्युत्तर *n-v. t.*
प्रतिभाष्, प्रत्युत्तरं दा, प्रतिवच्
2nd conj Paras.

Resist *v. t.* प्रतिक 8 p. & A.

Resolution *s* निर्णय स
कल्पना *m*

Respectfully *adv* स दरं,
सपश्रं.

Rest *s.* विश्राम *m.*

Rich *a.* सधन, धनसम्पन्न
(gifts &c) बहुमूल्यं, महा-
ईर्ष्य.

Right (eye) *a.* दक्षिण; (pro-
per) सत्य, अवितथ.

Righteous *a.* साधुवृत्त, पुण्य-
शील.

Ring *s.* अंगुलीयक *n.*

Rock *s* प्रस्तर *m.*

Rude *a.* उद्धत, विनयशून्य.

Ruining *p n.* नाशन *n.*

Rule *s* नियम *m.*, विधि *m.*
राज्य *n.* प्रभुत्व *n.*

Ruler *s.* शासितृ

Rupee *s.* रूपक *m.*

S

Sacrifice *s.* क्रतु *m.*

Safely *adv* क्षेमेण, निर्भयं.

Satisfy *v.* (a man) तोषयति
(Caus of तुष्) (hunger
&c) शमयति Caus of शम्

Scented *a.* वासित.

Scoff at *v.* हम् with वि 1st
Conj paras.

Scratch *v.* लिख् 6th conj,
paras.

Self-praise *s.* आत्मस्तुति *f.*

Set *p. p.* नियुक्त;--अस्तं गम् ;
 इ &c;—out स्था with प्र
 Atm—on fire दाहयति
 (caus. of दह्) दीपयति
 (caus. of दीप्)
 Several *See* Many.
 Severely *adv.* बलवत्, प्रसभं.
 Shake *v. t.* कम्पयति (Caus.
 of कम्प्)
 Share *s.* अंश *m.*
 Ship *s.* पोत *m.*
 Shining *a.* प्रकाशमान, भासात्,
 भासुर.
 Short *a.* ऋक्ष.
 Shoulder *s.* स्कन्ध *m.* अंस *m.*
 Show *v.* दर्शयति (caus. of
 दृश्, with *acc.* of person.
 Side *s.* पक्ष *m.*, on all sides
adv. सर्वतः
 Sigh deeply *v.* दीर्घं निश्वास
 Sight *s.* दर्शन *n.* अवलोकनं *n.*
 Silken *a.* कौशेय, सौम.
 Silver *a.* सुवर्णमय, राजत
s. रुप्य *n.* रजत *n.*
 Since *prep.* प्रभृति, आरभ्य
 (with *abl.*)
 Situated *p. p.* स्थित
 Slave *s.* दास *m.*
 Slow मंद.
 Smell *s.* आमोद *m.* परिमल *m.*
 Son *s.* मूल *m.*
 Source *s.* प्रभव *m.*
 Sovereignty *s.* राज्य *n.*
 राज्यपद *n.*

Sow *v.* वृष् 1st conj, paras.
 Spring *s.* निष्प्र *m.* उत्स
 Stain *s.* कलंक *m.*
 Stem . मूलं.
 Step *s.* पद *n.* 'at every
 step' पदे पदे, प्रतिपदं.
 Stroke *s.* आघात *m.*
 Strong *a.* प्रबल.
 Stumble *v.* स्खल् 1st conj
 paras.
 Submit *v.* शरणं गम् or प्रपद.
 Successful *a.* विजयिन् (*f.*)
 Such *a.* ईदृश (*शी f.*)
 Suddenly *adv.* सहसा, अक-
 स्नात्.
 Suffering *n.* अनुभव *m.*
 Suit *s.* प्रार्थना *f.*
 Support *s.* रक्षण *n.* गति .
 आश्रय *m.*
 Surely *adv.* नूनं, नियतं.
 Surprise *v.* विस्माययति (Caus.
 of स्मि with वि)
 Survive *v.* अतिजीव् 1st
 conj, paras.
 Sweet *a.* स्वादु, रुचिर.

T

Take out *v.* निष्कृष् 1st
 conj, paras.
 Tall *a.* उन्नत, तुङ्ग.
 Taunt *s.* उपानम *m.*
 Temple *s.* देवालय *m.* देवतायतन
 The-more-the less यथा यथा.

- अधिक—तथा तथा अल्पं
 Thigh *s.* ऊरु *m.*
 Third *a.* तृतीय.
 Thirsty *a.* तृषित, तृषार्त.
 Thorn *s.* कण्टक *m.*
 Thrice *adv.* त्रिः
 Throughout one's life
adv. यावज्जीवं.
 Till now *adv.* अद्य यावत्
 इयंतं कालम्,
 Time, at the same,—सममेव
 Together *adv.* एकत्र.
 Tract or Territory *s.* भू—
 भाग *m.*
 Traitor *s.* राजद्रोहिन् *m.*
 Transitory *a.* क्षणिक, क्षणभं-
 गुर.
 Transgress अति इ 2 P.
 Traveller पथिक *m.* पान्थ *m.*
 Treacherous *a.* असत्यस्व-
 निश्च सघातिन्.
 Troublesome *a.* दुःखद, व्य-
 थकर.
 Turbid *a.* कलुष, आविल.
 Twice *adv.* द्विः.
 Twin *s.* यम *m.*, यमज.

U

- Ugly *a.* कुरूप.
 Union *s.* संहति *f.* संघात *m.*

V

- Valuable *a.* मूल्यवान्, महार्ह-
 बहुमूल्य.

- Vanity of the worlds. ज-
 गदसारत्न *n.*
 Vast *a.* अगाध, महत् (ती *f.*)
 Vehicle *s.* वाहन *n.*, यान *n.*
 Very *adv.* अति used with
adj & adv ; as अतिमन्द.
 very dull, अतिसूत्र very
 soon;—(same) एव with a
 demonstrative pronoun.
 Victim *s.* बलि *m.*, भक्ष्य *n.*
 (पशु) *m.*
 Victorious *adv.* यशस्विन्.
 Virtue *s.* गुण *m.*
 Vow *v.* ज्ञा with प्रति *Atm.*
 —*n.* प्रतिज्ञा *s.* पण *m.*

W

- Want *s.* अभाव;—*v.* ईक्ष्.
 with अप.
 War *s.* विग्रह *m.*
 Watchful *v.* जागृत्स्कि; दक्ष.
 Weaver *s.* कुर्वीद *m.* तन्तु—
 वायः
 Weep *v.* कृष् with आ 1st
 conj, paras.
 Well *adv.* सम्यक् :—done
adv. साधु-said साधूक्तं.
 What (how much) *pron.*
adj कियत् (ती *f.*)
 Whatever *pron.* यद्यत्.
 Wherever *adv.* यत्र यत्र.
 Whim *s.* काम *m.* भाव *m.*
 इच्छा *f.*

Why <i>ad.</i> क, काः, कस्मा- त्कारणान्.	Worm <i>s.</i> कृमि <i>m.</i>
Wicked <i>a.</i> दुम् prefixed to nouns; as दुर्जन <i>m.</i>	Worthless <i>a.</i> क्षुद्र.
Wicked man, दुरात्मन् <i>a.</i>	Worthy <i>a.</i> पूज्य.
Wicked-hearted दुर्मनस् <i>m.</i>	Worthy Sir भगवन्, आर्य.
Win लभ्. आप्	Wretched <i>a.</i> वीन, अधम्य वराक (की <i>f.</i>)
Winter <i>s.</i> हेमन्त.	Write <i>v.</i> लिख् 6th con: paras.
Wisdom <i>s.</i> प्रज्ञा <i>f.</i>	Wrong path <i>s.</i> कु मार्ग <i>m.</i>
Word <i>s.</i> वचन <i>m.</i>	Y
Work कर्त्तृ <i>n.</i> ग्रंथ <i>m.</i>	Young one <i>s.</i> अपत्य <i>n.</i>
World भुवन <i>n.</i> three worlds <i>s.</i> त्रिभुवन <i>n.</i> ; in this— <i>adv.</i> इह.	Younger <i>a.</i> कनीयस्. (कनीयसी <i>f.</i>)
worldly existence <i>s.</i> लंसार <i>m.</i> भव <i>m.</i>	Youth <i>s.</i> यौवन <i>n.</i> यौवनदशा <i>f.</i>

GLOSSARY.

ENGLISH-SANSKRIT.

अ

- अकाल *a* untimely.
 अकीर्ति *f.* ill repute.
 अकुशल *n.* evil.
 अकृत्रिम *a.* false, pretended
 अकोप *m.* patience, absence
 of anger.
 अग्रतः *adv.* before, in front
 of.
 अश्रुत *a.* not hurt.
 अर्च with अभि 10 conj to
 adore.
 अञ्जलिकर्मेन् *n.* folding the
 hand in supplication.
 अत्रान्तरे *adv.* in the mean-
 while.
 अर्थिन् *m.* a suppliant.
 अद्भुत *a.* wonderful.
 अधिकारपद *n.* a post of au-
 thority.
 अधिष्ठान *n.* a place.
 अर्धचन्द्र दा *e.* to seize by the
 neck and turn out.
 अनर्घ्य *a.* invaluable, preci-
 ous
 दयात्मक *a.* foolish, senseless
 धनादर *m.* disrespect.
 अनुक्त *p. p.* devoted,
 loyal,
 अनुविधायिन् (नी *f.*) obed-
 ient.

- अपर *pron.* another.
 अपवाद *m.* censure.
 अभिमत *p. p.* liked, approv-
 ed of.
 अयशस् *n.* infamy.
 अल्पसार *s.* weak, having
 little strength.
 अवतार्य from अवतार्य Caus-
 of तृ with अव) having
 put or taken off.
 अवधू 10th conj. to think,
 resolve.
 अवसन्न *p. p.* lean, emaciated
 अवस्थित *p. p.* stationed,
 living.
 अविनय *m.* immodesty, ru-
 deness.
 अविवेकिता *f.* want of discri-
 mination.
 असौम्य *a.* not gentle, severe
 अस्तमन *n.* setting.

आ

- आप्यायित *p. p.* refreshed,
 regaled.
 आप्लावित *p. p.* besmeared.
 आगोद *m.* sweet scent, fra-
 grance, smell.
 आशीविषा *f.* a female snake.
 आहूत *p. p.* (हे) called.

इ

- इक्षु *m.* a sugarcane,

इदानीं *adv.* now.

इन्धन *n.* fuel.

इ

ईक्षित *p p.* desired (object.)

ईश *m.* S'iva.

उ

उग्र *a* austere, severe.

उज्झित *p. p.* abandoned.

उत्तमवर्ण *a.* having an excellent colour.

उत्तरापथ *n.* the North.

उद्देश *m.* place.

उद्धृतदंष्ट्र *a.* having the teeth taken out.

उद्यम *m.* exertion, industry.

उद्यत *p p* prepared, ready

उद्ब्रज्य- Caus विज् with.

उद् to trouble or disturb.

उन्नति . elevation.

a. causing elevation.

उपकार *m* obligation.

उपयुक्त *p p.* useful.

उपल *m.* a stone.

उपशम *m.* calmness, absence of boisterousness.

उपान्त *m.* proximity.

उपार्जना *f.* getting.

उल्का *f.* a torch, a firebrand.

ए ओ

एकरूपता *f.* uniformity of character or nature.

ऐश्वर्य *n.* power, sovereignty.

ओषधि *f.* a herb.

क

कथमपि *adv.* with great difficulty.

कनकसूत्र *n.* a gold necklace.

कन्द *m.* a bulb

कन्दर *m* a cave.

कर्ण 10th conj with आ to hear,

कर्तव्य: Pot. *p. p.* of कृ 8 P & A.

कर्तित *p. p* cut.

कल्लोल *m.* a wave.

कार्मुक *n.* a bow.

काण्डमूष *m.* a mean or weak minded man.

किमु *adv.* how much more.

कुठार *m.* an axe.

कुलय *m n* a nest.

कुल *n.* a bank.

कृते *adv.* for (used with gen.)

कृप् with आ 1st conj, Pa ras to string (a bow), to attract.

केसर *m. n.* mane.

कोटर *m. n.* a hollow or cave.

कोलाहल an uproar, tumultuous noise.

कौलिक *m.* a weaver.
 क्रम् with सं to pass beyond.
 क्रमशः *adv.* by degrees,
 gradually.

क्षय्य *Cau.* of क्षप् to pass
 or spend.

क्षुद्र *a.* insignificant, worth-
 less.

क्षुधार्त *a.* hungry, afflicted
 with hunger, famished.

ग

गद् 1st conj. paras, to
 speak, to call.

गर्भवती *a.* (f) pregnant.

गुणत्वं *n.* the form of a str-
 ing गुणत्वमापन्न twisted
 or formed into a string
 गुरुजन *m.* elders, elderly
 persons.

गुह्य *n.* dignity, exaltation

गृहिणी *f.* a housewife.

गृ 6th conj. paras with सम्
 and उद् to vomit. to let
 out.

गौरव *n.* eminence, dignity.

घ

चक्षु *f.* a beak.

चतुर्दश *num.* fourteen.

चरण *m.* a chorister

चिन्तोजिका *a* (f) amusing
 to the mind.

चुद् 10th conj. to drive-
 expel.

चूडामणि a crest jewel

चेष्टित *n.* an action.

छ

छन्दानुवृत्त *n.* acting accord-
 ing to one's whim.

छिद्र *n.* weak point, weak-
 ness.

ज

जटाधर *a* having matted
 hair (*i. e.* an ascetic)

जनय *caus.* of जन् to give
 birth to, to produce.

जव *m.* speed

जाल्म *m.* a rogue, a villain

जितेन्द्रिय *a.* one who has
 conquered his senses

त

तत् (used like an *adv.*)
 therefore.

तत्त्व *n.* a principle

तथाविध *a.* of that kind.

तथैव *n.* truth.

तन्द्रा *f.* slothfulness.

तपः—तप् 4th conj. paras.

-अचर् 1st conj. paras
 to practise penance.

तीर्थ *n.* a holy place, flight
 of steps leading to the
 water.

तूष्णीं *m.* to remain silent.

तृप्त *p. p.* satisfied.

तोय *n.* water.

त्रया *f.* bashfulness.

त्रिदश *m. (pl.)* the thirty-three (gods)।

द

दत् 1st conj. *Atm.* with सम् and प्र to give.

दक्ष *a.* cautious, diligent, watchful.

दक्षिणा *f.* a gift of money.

दुर्दर *m.* frog.

दर्पण *a.* mirror.

दारक *m.* a son:—वत् *adv.* like a son.

दीर्घसूत्रता *f.* dilatoriness.

दुरवक्रान्त *a.* difficult to be avoided or left.

दुरात्मन् *a.* wicked.

दृढ *a.* firm, unchangeable

देवी *f.* a queen.

ध

धा with परि to put on

न

नगाधिर *m.* the lord of mountains.

नाम *adv.* indeed.

निनरां *adv.* very much.

निधन *n.* death.

निधान *n.* treasure.

नपात *m.* falling.

निरपेक्ष *a.* free from anxiety

निषिद्ध *p. p.* forbidden.

निष्पादय *caus.* of पद् with निस् to produce.

नी with अनु to persuade or prevail upon, to be friendly.

नीच *a.* (the) low.

नीचैः *adv.* lowly

नीलिभाण्ड *n.* an indigo-pot

नृशंस *a.* wicked.

नोचेत् *adv.* or else, otherwise.

प

पट *n.* a cloth—कार्य *n.* weaving business.

पण्डितमानिन *a.* thinking one's self to be wise, conceited.

पतिव्रता *f.* a chaste woman

पथिक *m.* a traveller.

पद् with सं to become, to be endowed *caus.* संपादय to accomplish.

पदवी *f.* path.

पर *pron.* (a) superior to, other than; as दयापर other than compassionate

परत्र *adv.* in the next world.

परम्परा *a.* series.

परिधान *n.* a garment.

पानीय *n.* water.

पात्र *n.* a fit object.
 पालय *caus* of पा 'to protect,' with अनु to keep or fulfil.
 पावक *m.* a fire.
 पिक *m.* a cuckoo.
 पुण्यभाज् *a.* meritorious.
 पुनरूढ *f.* remarried.
 पुरन्ध्री *f.* a matron.
 पुरस्कार्य *a.* fit to be put forth.
 पुलकिततनु *a.* having the hair on one's body erect, thrilling.
 पौरुष *n.* manliness, prowess.
 प्रकाशन *n.* making known, publication.
 प्रकोप *m.* provocation.
 प्रकोपित *a.* irritated, provoked.
 प्रक्षेपणं *n.* throwing.
 प्रतिक्रिया *f.* remedy.
 प्रत्यहं *adv.* every day
 प्रपन्न *p. p.* endowed, or furnished with.
 प्रबल *a.* powerful.
 प्रबाध 1st conj atm, to trouble, harm.
 प्रमञ्जन *m.* a hurricane, a whirlwind.
 प्रभात *p. p.* dissappeared (as darkness) and dawned (as light.)

प्रभुत्व *n.* power, sovereignty
 प्रवासन *n.* banishment.
 प्रवृत्त *p. p.* set about.
 प्रव्रजन *n.* banishment, going into exile.
 प्रसङ्ग *m.* contact, union.
 प्रसूत *p p.* being delivered of a child.
 प्रारब्ध *p. p.* what is begun
 प्रेषित *a.* sent.

ब

बिल्व *n.* a fruit of the bilva tree.
 बुभुक्षा *a.* hunger.

भ

भक्ति *f* devotion.
 भव *a.* (at the end of compound) arising from.
 भस्त्रा *f.* bellows.
 भारभूत *a* become as a burden.
 भाव *m.* love.
 भिल्ल *m.* a person of the wild tribe.
 भीति *f* fear, terror.
 भृशं *adv.* excessively.

म

मदन *m.* Cupid, the god of love.
 मध्यात् *adv.* out of
 मन्ददर *a.* careless neglectful.

मलय *m.* name of a mountain.

मातुल *m.* a maternal uncle
मात्र (at the end of comp.)

measuring, as large as.

मानय *Caus.* of मन to honour, to pay respect to.

मान्य *a.* respectable.

मुक्त-मुक्तफल *a.* pearl.

मृग *m.* an animal or beast in general.

मृगतृणा *f.* mirage.

मृगेन्द्रता *f.* sovereignty of beasts.

मृद *f.* clay.

मृश 6th conj. Pars with वि *Caus.* (मर्शय) to think or deliberate

मेह *m.* infatuation (संमोह)

मेहय *caus.* of मुह to captivate.

य

यन्त्र *m.* a charioteer.

यावत्-तवत् *adv.* when, then.

यावत् (with acc.) as far

युगल *n.* a pair.

यौवनदश *f.* youth.

यौवरज्य *n.* the dignity of an heir apparent.

र

रक्षणीय *a.* fit to be protected.

रम् with वि *paras.* to stop or cease (with abl.)

रव *m.* a sound.

रस *m.* a juice.

रह: *adv.* in private, Secretly.

ल

लकुट *n.* a club.

लक्षण *n.* a characteristic.

लोकोत्तर *a.* superhuman, of wonderful power.

लोच 10th conj. *paras* with आ to think or consider

लोहकार *m.* a blacksmith.

व

वत्सल *a.* fond, affectionate

वनिता *f.* a woman.

वन्दितृ *m.* a bard.

वम् 1st conj. *paras.* to vomit, to put forth.

वर (a) best; as मुनिवर the best of sages.

वल्कल *n.* the bark of a tree

वाक्यंयम *m.* restraint or control of speech.

वाचता *a.* blame, censure.

वायन *m.* a crow.

वारिमच्च *m.* a cloud.

विकल *a.* destitute, maimed

विक्रम *m.* prowess,

विक्रिया *f.* change.

खडम्बना *f.* derision, contempt.

विद्ध *p. p.* (व्यध्) pierced, struck.

विद्विष् *m.* an enemy, a hater

विपरीतता *f.* the state of being otherwise, or contrary.

विप्रलब्ध *p. p.* deceived.

विवर *m.* a cave.

विवर्ण *a.* pale.

विश्राम *m.* rest.

विषण्ण *p. p.* (सद्) dejected, cast down.

विहीन *p. p.* (हा to abandon) devoid of.

वृष्टि *m. pl.* a subdivision of the Yadavas.

वेग *m.* hurry, rashness.

वेतन *m. n.* wages.

वैभवा *a.* prosperity.

व्यन्तर *m.* a ghost.

व्यय *n.* application, spending पर *a.* intent on spending, —व्यय defraying of expenses.

व्यसन *a.* occupation.

व्याकुलित *a.* afflicted.

व्याध *n.* a hunter.

व्यापृत *p. p.* engaged.

व्रज् *p.* to go,

श

शक्य *a.* possible, what can be done.

शस्त्र *n.* a weapon, a missile, शस्त्रबलवानजीविन् one who lives on the strength of weapons.

शर्वरी *f.* night.

शायय *caus.* of शी to cause to sleep.

शास्त्र *m.* a scripture, a precept.

शलि *n.* disposition or character.

शुक्ल *a.* white.

शुचि *a.* honest, righteous

शुभ् 4th conj, paras. to be defrayed.

शैशव *n.* boyhood.

स

संवर्धय *caus.* of वृध् with

सम् to nourish, to feed.

संख्या *f.* number.

संस्कार *m.* a rite or ceremony.

संसर्ग *m.* contact, union.

संहति. *f.* union.

सङ्गमनुश्रज् to keep company or associate with.

सज्ज *a.* ready.

सन्तति f. progeny, offspring
 सन्ताप m. excitement, penitence.
 ससि m. a horse.
 समुच्छ्रित p. p. (भि) high, elevated.
 सम्मुख adv towards.
 सम्पत्ति f. a possession.
 सम्पन्न p. p. endowed.
 सलिल n. water.
 सर्षप m. a mustard seed
 सहसा adv. suddenly,
 साधु adv. well done, very good.
 साधुता f. good quality
 सानन्द adv. joyfully.
 सामग्री f. provisions.
 सारस्य m. a dog.
 सिद्ध p. p. ready, become propitious,

सुजनता f. goodness, kindliness of spirit.
 सुधि a. wise, talented.
 सुनसत्रास्य a. having a pleased countenance or face (आरय n.)
 सूत्र with उद् to give up
 सैठ p. p. or सह 1. A. to bear, suffer.
 सौदास m. name of a king
 स्निग्ध p. p. friendly.
 स्वदु a. sweet.
 स्वेच्छया instr. of स्वेच्छा
 सेवित p. p. inhabited, resorted to.

ह

हय m. a horse.

PREFACE.

The following pages form the Second Part of "The Student's Hand-book of Progressive Exercises," the First Part of which has already been before the public. In this part the Exercises are not adapted to the corresponding portions of Grammar in the Second Book of Sanskrit, as was done in the first; but *general* Exercises are given, that might be advantageously translated, even if a student has not learnt the *Aorist* or *Desiderative*. In this part there are four Sections. In the first are given such Exercises as are either translations or very close adaptations of Sanskrit passages. Most of them are taken from the published accounts of the Ramayan and the Mahabharata, and a few from Wilson's *Hindu Theatre*. In all these Exercises the ideas are perfectly oriental, and the student will not experience the difficulty, generally felt by him in translating a purely original passage from an English author. The student, after he has learnt sufficient Grammar, is recommended to translate these Exercises before he attempts *Original* ones. In Section II are given adapted Exercises. It is a truth generally acknowledged that in translating an original passage from English

into Sanskrit, the sentences in it have first to be given the *form*, which they should take in Sanskrit, and then translated. The modes of arranging words and expressing ideas being different in the two languages, a passage in English has to be often *adapted*, or made to assume the form in which it should be put in Sanskrit. For instance, in translating the sentences "What makes thee sad?" "This speech is intended for your ears alone," or "His talents made him wealthy," it would not be elegant or even Sanskrit to say किं त्वामुद्विग्नं करोति, इदं वचस्तवैव कर्णयोरुद्दिष्टं or तस्य बुद्धिप्रभावस्तं धनिनं चकार. The constructions must be changed, and we shall have to translate the sentences, as किं तवोद्वेगस्य कारणं, इदं वचस्त्वयैव श्रोतव्यं, or स बुद्धिप्रभावेण धनी बभूव. This process of *adapting* English sentences is required even in semi-original passages, and is necessary on a large scale in translating purely original ideas. In the second Section, I have given a few examples of how this adapting process should be conducted. In some cases the passages may be found to have been regularly paraphrased, but I believe even this would be necessary in some cases, in order to make the translation appear like good or genuine Sanskrit. Section III contains at the beginning a few Exercises on Declensional Irregularities, Numerals, Comparative and Superlative Degrees of Adjectives

and Compounds to supplement those given in the 2nd Book of Sanskrit, and original Exercises of various natures, descriptive, narrative, moral and didactic. In Section IV are collected a few maxims and precepts of general application, translated and original, the former being mostly taken from Monier William's *Indian Wisdom*. Most of the passages in this Section and a few in the 3rd may be learnt by heart by students, as good moral precepts or maxims.

This part is intended for the higher classes in High Schools and the junior classes in Colleges. The more difficult Exercises at the end of each of the three Sections are also intended for the latter, and I am aware that the chief difficulty to be experienced by the student will be the want of equivalents in Sanskrit for the several words and expressions occurring in the various Exercises. But as a separate English-Sanskrit Dictionary,—in which are given not only the words, expressions, idioms &c., occurring in this Part, but all those that are likely to be generally met with by a student in translating any ordinary English passage,—is already before the public, I do not deem it necessary or advisable to give a vocabulary here and thus increase the volume of the book.

I trust that the two Parts of the Progressive Exercises will serve the purpose intended to be accomplished by them. I have tried to arrange the exercises *progressively* as far as I could, and I hope that they will supply the want of a small Manual of Progressive Exercises so long felt. The Manual by Prof. Monier Williams is not, in my opinion, adapted to the want of students, and the Exercises given therein are not arranged in the manner done here.

Any suggestions as to imperfections, improvements &c. will be thankfully received.

Poona.
14th February 1883.

}

V. S. APTE.

PREFACE TO THE 4th EDITION.

Nothing new has been added to this Edition, but it is thoroughly revised and curtailed, because the number of Exercises in Section III was found to be rather too large for those for whom they are intended to be got up in the course of one year. It is, therefore, hoped that the work, as now offered to the student, will be amply sufficient to give him a thorough grounding in Sanskrit Translation and that this Edition will receive that support which its predecessors have received till now.

Dhulia,
16th July 1898.

}

M. S. APTE.

PREFACE TO THE NINTH EDITION.

No additions and alterations have been made in this Edition, but the Exercises have been thoroughly recast. A few Exercises at the commencement, being thought to be rather difficult for beginners, have been placed after the 30 contained in the former edition, and 2 or 3 exercises have been altogether omitted. It is thus hoped that this change will meet with the approval of the teachers and the taught and make the book more popular than before.

Satara,
15th December 1910. }

M. S. APTE.

PREFACE TO THE 13th EDITION.

This Edition is a mere reprint of the 9th.

Dhulia, }
28-3-18. }

M. S. APTE.

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THE STUDENT'S HAND-BOOK

OF

PROGRESSIVE EXERCISES.

PART II

SECTION 1.

EX. 1.

There was formerly a king named Satadhannu, whose wife, S'aibyā, was a woman of great virtue. She was devoted to her husband, benevolent, sincere and pure; she was adorned with every female excellencé, with humility and discretion. The Rāja and his wife daily worshipped the God of gods, Janārdana, with pious meditations, oblations to fire, prayers, gifts and fasting. On one occasion, when they had fasted on the full-moon day of Kārtika, and had bathed in the Bhagirathi, they beheld, as they came up from the water, a heretic approach them. He was the friend of the Rāja's military preceptor. The Rāja, out of respect to the latter, entered into conversation with the heretic, but not so did the princess. Reflecting that she was observing a fast, she turned from him and cast her eyes up to the sun. On their arrival at home, the husband and wife, as usual, performed the worship of Vishnu, agreeably to the ritual. After a time, the Rāja, triumphant over his enemies,

died, and the princess ascended the funeral pile of her husband.

Ex. 2.

In the Tretâ age, a violent war broke out between the gods and Asuras, in which the gods were vanquished. They, consequently, went to Vishnu for assistance, and propitiated him by their adoration. The eternal ruler of the Universe, Narayana, had compassion upon them and said, "What you desire is known unto me. Hear how your wishes shall be fulfilled. There is an illustrious prince, named Puranjaya, the son of a royal sage. Into his person I will infuse a portion of myself; and having descended upon earth, I will, in his person, subdue all your enemies. Do you, therefore, endeavour to secure the aid of Puranjaya for the destruction of your foes." Acknowledging with reverence the kindness of the deity the immortals quitted his presence, and repaired to Puranjaya, whom they thus addressed:—"Most renowned Kshatriya, we have come to thee to solicit thy alliance against our enemies; it will not become thee to disappoint our hopes." The prince replied: "Let this your Indra consent to carry me upon his shoulders and I will wage* the battle with your adversaries." Then Indra, assuming the shape of a bull, carried the prince to the field of battle. The prince then destroyed the Asuras, and because he did so while seated on the hump (*Kakut*) of the bull, he

obtained the appellation of Kakutstha (seated on the hump.)

Ex. 3.

In the regions below the earth, there lived the Gandharvas, called Manneayas. They were sixty-millions in number, had defeated the tribes of the Nagas, seized upon their most precious jewels, and usurped their dominion. Deprived of their power by the Gandharvas, the serpent-chiefs addressed the God of gods, as he awoke from his slumbers. They said:—"Lord, how shall we be delivered from this great fear?" Then replied the first of males, who is without beginning. "I will enter the person of Purukutsa, the son of Mandhatri, and in him will I quiet these iniquitous Gandharvas." On hearing these words, the snake-gods bowed and withdrew. Returning to their country, they despatched Narmada to solicit the aid of Purukutsa. Narmada accordingly went to Purukutsa and conducted him to the regions below the earth. There, being filled with the might of the deity, he destroyed the Gandharvas. He then returned to his own place, and the snake-gods conferred upon Narmada a blessing that whosoever should think of her and invoke her name should never have any dread of the venom of snakes.

Ex. 4.

Hear, O Lady, my achievement. Your Ladyship's elephant killed his keeper and broke his chain. He then scoured off along the high road, making terrible confusion. The people shouted out, "Carry off the children, get up the trees, climb the walls, the ele-

phant is coming." There the elephant was tearing everything to pieces, with his trunk, feet and tusks. A holy man came in his way and the elephant broke his staff and waterpot. When he was going to crush him under his feet, I determined to rescue the mendicant. I then quickly snatched up an iron bar and approaching him suddenly made a blow at the animal. Big as he was like the peaks of Vindhya, I brought him down and saved the saint. Then everybody said, 'Well done, well done, brave man,' and one, who had put on a modest dress, turning his eyes upwards and heaving a deep sigh, threw his garment at me. I took it and came to acquaint your ladyship with this account.

Ex. 5.

The Kauravas and the Pandavas were brought up together in the old palace at Hastinapura, and they sported together and were taught together. But from the days of their early youth, the sons of Dhritirashtra were ever jealous of the sons of Pandu. Now about this time Duryodhana, who was the eldest of the Kauravas, became very jealous of the strength of Bhima and resolved to take away his life. On a certain day, Duryodhana put poison into Bhima's food and when Bhima had eaten it, he was seized with a deep sleep, so that he seemed like one who is dead. Then Duryodhana lifted him up and carried him to the river Ganga, and threw him into the stream. But Bhima was not drowned, for he descended into the great city of serpents, which is underneath the earth. The serpents recovered him from the

poison and gave him a drink, which made him as strong as ten thousand serpents. Bhima took leave of the serpents and returned to the city of Hastinapura. He had henceforth great strength and was the mightiest of the mighty.

Ex. 6.

When Sita was taken by Râvana to his capital, she was placed in a splendid palace, attended by several maid-servants. Ravana several times tried to attract her mind towards himself, but at each time she rejected his suit with contempt. One day, when Ravana abused Rama in the presence of Sita, she said to him :—"O Lord of Lanka, cast aside your enmity against Rama. You are renowned throughout the world for your wealth, strength and generosity, and should not spoil your reputation by acts of wickedness. Look upon the wives of others as you do upon your mother; and restore me to my husband Rama. My husband is my wealth and I consider him better than anything you can offer me. I advise you to send me to Rama and thus save yourself and your family from ruin. When Rama hears of my abduction, he will undoubtedly march to Lanka, and then you will not live long. You may boast of your valour, so long as you do not meet Rama; but the moment he is here, consider yourself and your whole family as dead persons. You will then remember my counsel and repent to no purpose."

Ex. 7.

Kaikeyi, a wife of Dasaratha, had an old nurse.

named Manthara, who was very ugly and deformed and was hump-backed. When Dasaratha resolved to install Rama as Yuvaraja, and when great preparations were being made by the people of Ayodhya for the ceremony, this Manthara was much troubled. For, in bygone years, she had offended Rama, and he had smitten her with his foot. So she hastened to Kaikeyi and said to her: "Rise up, O stupid one. See, Kausalya's son will be installed Yuvaraja to-morrow: you must now so act as to prevent your husband from installing Rama." After many persuasions, Kaikeyi said:—"How can I persuade the Maharaja to install my son, Bharata, on the throne and send Rama into exile?" Manthara, intent on evil, replied as follows:—"Hear how you may obtain the throne. The Maharaja has promised you two boons; ask them of him now. O Queen, feigning anger, go to his chamber and importune him for the two favours,—the kingdom for Bharata and exile for Rama. If he pays you pearls or other valuable things, refuse them, and tell him that, if Rama obtains the throne, you and your son will become wanderers in the jungle." Thus excited by her wicked nurse, Kaikeyi troubled her husband so much that he was most unwillingly made to comply with his wife's wicked requests.

Ex. 8.

The pious sage Agastya entertained Rama and Lakshmana when they went to his hermitage with fruits, roots and flowers and discoursed with them:—

"I am greatly pleased with you both for having come with Sita to bow at my feet. You are greatly fatigued by the length of the road. The delicate Sita is evidently afflicted. She, who has never experienced privation, has come to a forest abounding in hardships out of love for her husband Rama. Women in general will fawn upon a husband in prosperity and forsake him in adversity. They are as sudden and uncertain as the flash of lightning; as fickle in disposition as the waves of the sea; as keen as the sharpest weapon and as fatal as the most deadly poison. Your spouse, Rama, is free from all these evil qualities." Rama replied: "Happy am I, since the most renowned of sages is pleased with me, my brother and my wife." Rama then asked the sage a place where they might go and constantly reside in safety. Agastya said: "At a short distance from this place is a place called Panchavati, which abounds in fruits and roots and water. Go thither, hero, and fix your dwelling there." So the three persons set out on their way to Panchavati.

Ex. 9.

Bhishmaka was a king of Vidarbha, residing at Kundina. He had a son named Rukmin, and a beautiful daughter, named Rukmini. Krishna fell in love with the latter and solicited her in marriage. But her brother, who hated Krishna, would not assent to the espousal. At the suggestion of Jarasandha and with the concurrence of his son, the powerful Phishmaka affianced Rukmini to Sisupala. In order to celebrate the nuptials, Jarasandha and other princes,

the friends of Sisupala, assembled in the capital of Vidarbha. Krishna also, attended by Balabhadra and many other Yadavas, went to Kundina to witness the wedding. When there, Hari contrived on the eve of the nuptial to carry off the Princess, leaving Rama and his kinsmen to sustain the weight of his enemies. Jarasandha and other kings, indignant at the insult, exerted themselves to kill Krishna, but were repelled by Balarama and the Yadavas. Rukmin, vowing that he would never enter Kundina again until he had killed Keshava in fight, pursued and overtook him. In the combat that ensued Krishna destroyed with his disc, as if in sport, the host of Rukmin and hurled him on the ground, and would have killed him but* for the entreaties of Rukmini.

Ex. 10.

The great sage Bhrigu was once asked which God was the greatest. He said he would endeavour to ascertain, and first went to Brahman. On approaching him he purposely omitted an obeisance. Upon this, the God reprehended him very severely, but was pacified by reasonable apologies. Next he entered the abode of Siva in Kailasa, and omitted, as before, all tokens of adoration. The vindictive deity was enraged, and would have destroyed him, had he not conciliated him by mild words. Lastly, he went to Vaikuntha, the heaven of Vishnu, whom he found asleep. To make a trial of his kindness, he boldly

* Use the conditional.

gave the God a kick on his breast, which awoke him. Instead of showing anger, however, the God arose, and, on seeing Bhrigu, inquired tenderly whether his foot was hurt. He then proceeded to rub it gently. "This," said Bhrigu, "is the mightiest God; he overtops all by the most potent of all weapons—kindness and generosity."

Ex. 11.

When Arjuna was passing his years of exile, many Brahmans went with him. He went to Haridvara and bathed there. A damsel, named Ulupi, who was likewise bathing there, saw Arjuna and besought him to espouse her. He espoused her and abode with her many days. After this he went to the city of Manipura. There the daughter of the king, whose name was Chitrangada, chanced to see him and desired him for her husband. The king replied to Arjuna's demand thus: "Chitrangada is my only child, and the great God Siva has ordained that neither I, nor my successors, shall have more than one child. If, therefore, I give you my daughter in marriage, you must promise to give me her son that he may succeed in the realm." So Arjuna pledged his word to the king and married his daughter. She gave birth to a son, named Babhruvahana, and Arjuna dwelt at Manipura for eight years. After this he took leave of his wife and son, and departed out of Manipura. He then travelled through many regions until he came to the holy place named Prabhasa near Dwaraka. There he met Krishna and other chieftains of the Yadava tribe, who were reigning there.

Ex. 12.

When Duryodhana did not listen to the advice of his father, his mother, nor even the pious Vidura, or the wise Bhishma, Krishna turned to Duryodhana and gave the same counsel to him, as he had given to the Maharaja. But Duryodhana was obstinate and said nothing, and Bhishma spoke to him thus in a stern voice.—“O Duryodhana, do you follow the advice of Krishna. It will be good for you both in this and the next world; and if you act otherwise, there will be no peace, but all-destroying war. You are wicked, vicious, cowardly and the pest of the family of Kauravas. You glory in violating the commands of your father, and despising the counsels of Vidura. It is on account of your tyrannical conduct that your father suffers so much misery and is about to lose his realm. Your pride will cost the lives of your friends, brethren and kinsmen. Be, therefore, advised, my child, and do not make your parent wretched for ever.”

Ex. 13.

Raji had five hundred sons, all of unequalled daring and vigour. Upon the occurrence of a war between the demons and the Gods, both parties inquired of Brahman which would be victorious. The deity replied :—“That for which Raji shall take up arms.” Accordingly the Daityas immediately repaired to Raji to secure his alliance. He promised it to them, if they would make him their Indra after defeating the Gods. To this they answered and said. “We cannot profess one thing, and mean another.”

other. Our Indra is Pralhada, and it is for him that we wage war." Having thus spoken, they departed. And the gods then came to him on the like errand. He proposed to them the said conditions, and they agreed that he should be their Indra. Raji, therefore, joined the heavenly host, and, by his numerous and formidable weapons, destroyed the army of their enemies.

When the demons were discomfited, Indra placed the feet of Raji upon his head and said:—"Thou hast preserved me from a great danger, and I acknowledge thee as my father. Thou art the sovereign chief over all the regions; and I, the Indra of the three spheres, am thy son." Raji smiled, and said, "Even be it so." He accordingly returned to his own city, and Indra remained as his deputy in the government of heaven.

Ex. 14.

The holy Budha begot on Ila a son, who performed by his own might a hundred horse sacrifices. He was named Purnuravas, and was revered by all worlds. Kesin and myriads of Daityas yielded to his prowess. Urvasi, fascinated by his personal graces, became his bride. Virtue, Wealth and Desire once paid this monarch a visit, being curious to ascertain which of them was most esteemed by him. The King received them with respect, but paid to Virtue his profoundest respect. Wealth and Desire were offended by the preference shown to their companion. Wealth pronounced a curse upon him that Avarice should occasion his

fall. Desire declared that he should be separated from his bride, and on that account suffer distraction. But Virtue declared that he should enjoy a long and pious life, that his descendants should continue to multiply as long as the sun and moon endured, and that he should ever enjoy the dominion of the earth. After this the Divinities disappeared.

Ex. 15.

When Rama, accompanied by Lakshmana and Sita, set out on his journey to the forest, the people of Ayodhya followed them as far as the banks of the river Tamasa, and when it was night, all the people slept on beds of leaves. At the break of dawn Rama arose from his bed of leaves and seeing the people very quiet, he said to his brother, Lakshmana, as follows:—"Behold these people, devoted to us and inattentive to their own houses, locked in sleep beneath these trees. They have vowed to take us back and will never leave us while their lives remain. Let us, therefore, gently mount the chariot and take our departure, lest they be overwhelmed with grief on account of our distress." Then at the command of Rama, Sumantra harnessed the horses to the chariot and Rama, Lakshmana and Sita mounted it. Then Rama said to Sumantra:—"Turn back the chariot and drive it a short while the way we came that the people may see the foot-prints of the horses and think that I have returned to Ayodhya." The charioteer did so and again came back to the Tamasa. When the citizens awoke in the morning, they were over-

whelmed with sorrow at finding that Rama had departed. But presently they saw the track of his chariot and they followed it a little way, and then lost it, and they filled the air with lamentations. They then returned to Ayodhya and all the men and women bewailed the departure of Rama.

Ex. 16.

When Rama, at the wicked suggestion of Kaikeyi, was ready to go to the forest, Sita wished to accompany him. But he tried to dissuade her mind as follows:—"Beloved, the forest is not a pleasant habitation, and journey through rocks and thorns will afflict you much. Exposure to heat, cold and wind renders the frame lean and emaciated. What enjoyment then can you experience in the forest whilst I shall be filled with distress at the sight of your afflictions? You are dearer to me than life and I cannot consent to your suffering pain on my account. So take my advice and remain at my house. Though I may be travelling in distant parts, you will always be present in my thoughts; and though separated in bodies, we shall never be separated in our hearts. Moreover, separation often increases affection, and he alone can perfectly enjoy the felicity of connubial love, who knows separation from his wife. So bear all these things in your mind and relinquish your plan of accompanying me and do you determine to remain here."

Ex. 17.

In the kingdom, over which Santanu ruled, there was no rain for [twelve years. Apprehensive that

the country would become a desert," the king assembled the Brahmanas and asked them why no rain fell and what fault he had committed. They told him, that he was, as it were, younger brother married before an elder, for he was in the enjoyment of the earth, which was the right of his elder brother, Devāpi. "What, then, am I to do?" said the king. To which they replied:—"Until the Gods shall be displeased with Devāpi, by his declining from the path of righteousness, the kingdom is his, and to him, therefore, you should resign it." When the minister of the king heard this, he collected a number of ascetics, who taught doctrines opposed to those of the Vedas, and sent them into the forest. There meeting with Devapi, they perverted the understanding of the simple-minded prince, and led him to adopt heretical notions. In the meantime, Santanu, being much distressed to think that he had been guilty of the offence intimated by the Brahmanas, sent them before him into the woods and then proceeded thither himself to restore the kingdom to his elder brother. When the Brahmanas arrived at the hermitage of Devāpi, they informed him, that, according to the doctrines of the Vedas, succession to the kingdom was the right of the elder brother.

Ex. 18.

When Kausalya found that her dear son had actually left, she began to reproach her husband as follows:—"Who ever abandoned a beloved and innocent son after having engaged to install him as Yuvaraja? If you have promised two boons to

Kaikeyi, why did you promise the kingdom to Rama ? If you exile your son for fear of violating your word, why do you not fear to break your promise to the councillors ! Enslaved in your old age by the love of woman, you break your promise either way. By giving the throne to Rama, you would have violated your promise to Kaikeyi, but by sending him into the forest you have broken your promise to the councillors. The oath given to a favourite wife and the exile of Rama to the forest are crimes. I rank them with the murder of an unborn infant. Happy is it for me that Kaikeyi did not solicit the death of Rama, for you would have granted that request also without hesitation. Should Rama return after his exile is accomplished, I do not expect that Bharata would give the throne to him or that Rama would receive it from him. Will an elder brother accept a throne which has been enjoyed by a younger one ? Will a tiger eat the prey which has been caught by another ? Rama will not endure such disrespect, just as a fierce tiger will not suffer his tail to be pulled with impunity.

Ex. 19.

Visvámitra, the son of Gadhi, was a prince of the Lunar race, the sovereign of Kanoja. He had a strong conflict with the Brahman, Vasistha, for the possession of the cow called Kamadhenu. At the command of Vasistha the cow created hordes of barbarians, and by their aid he vanquished Visvamitra. The latter, convinced of the superior power inherent

in Brahmanism, determined to raise himself up to that dignity, and for this, practised penance for several thousands of years. The gods, who were always afraid of any austere penance practised on earth, determined to send down a nymph, named Menaka, to entice his mind towards sensual objects. Visvamisra yielded for a time to the seductions of the nymph, and a daughter, named Sakuntala, was born. However, in the end, the persevering ascetic was more than a match for the whole troop of gods. He obtained complete mastery over his passions, still the gods refused to make him a Rishi. He then began creating new heavens and new gods, and the celestial host thought it prudent to concede the point to him and made him a royal sage.

Ex. 20.

Once upon a time, when the valiant king Dushyanta was hunting in the forest, he beheld the beautiful Sakuntala, the daughter of Kanva. He prevailed on her to become his wife by Gandharva marriage and gave her his ring as the pledge of his love. Then Dushyanta returned to his city, whilst Sakuntala remained in the hermitage of her father. After this the sage Durvasas visited the hermitage, but the thoughts of Sakuntala were fixed upon her husband and she heard not the approach of the sage. And the sage cursed the damsel that she should be forgotten by the man she loved. But after a while he repented and promised that the curse should be removed as soon as Dushyanta saw the ring. When her father found that she was pregnant, he sent her

two of his pupils to her husband. But her husband had forgotten all about her, and he would not admit her as his wife. The ring had already dropped down from her finger. So she was abandoned by her husband, but her mother Menaka came and snatched her up. Afterwards the king found the lost ring, and, remembering Sakuntala, became excessively sorry for her repudiation. Then being called by Indra to assist him in his war with demons, he went up, and while coming down saw in a penance-forest a boy playing with cubs of lions. Presently he saw Sakuntala and by the advice of the sage Maricha, he took them both to his city, made Sakuntala his chief queen and appointed Bharata his successor.

Ex. 21.

Ravana, not liking the happiness enjoyed by Rama in the company of his wife Sita, asked the advice of his maternal uncle, Maricha, as to what he should do. He told him that Rama was a very powerful hero and that if he should attempt to take away Sita, he would be utterly ruined in the end. But the mind of Ravana could not be changed, and Maricha reluctantly consented to execute the scheme proposed by Ravana. Accordingly he assumed the form of a lovely deer and passed by the hut where Rama, his brother and wife lived. When Sita beheld that charming deer, she expressed a desire to put on a bodice made of its skin. Rama said to Lakshmana, "Brother, I go to fulfil the desire of my beloved, go not from this place till I return." The deer attracted Rama to a long distance, but he was ultimately

pierced by a fatal arrow; and the demon, while dying, cried out with a voice like that of Rama: "O Sita, save me. O Lakshmana, save me." When Sita heard those words, she requested Lakshmana to go out and see what it was. He told her that Rama could not be vanquished by any one. But Sita charged Lakshmana with reproachful words:—"Do you not go to Rama that he might die and then you might marry me? O vile wretch, I tell you that I shall never touch any person except Rama." Lakshmana, filled with agitation, became ready to go out, but told Sita to be very careful. In the meantime Ravana, taking the form of a mendicant, came to the hermitage of Sita; and when she came out to give him alms, he assumed his real form, and told her his intention to carry her off. Though she tried to scold him with bitter words, he placed her on his shoulder and ran off with all possible speed towards his capital, Lanka.

Ex. 22.

When Anasuya gave Sita some advice as to the duties of women, Sita modestly replied as follows:—"Revered lady, what you have now told me, I have known already; still I shall treasure it up in my heart as a precious jewel. Though a husband be poor and wicked, he should ever be to his wife an object of the highest regard. How much more ought she to reverence him, when he is applauded for his virtues, compassionate and self-subdued, steady in his affection and loving as a parent? The words of my

mother-in-law, when I was coming to the desolate forest, are firmly fixed in my heart, and so too are the admonitions given to me by my mother, when I gave my hand in marriage to my lord in the presence of the fire. The precept is that a woman has no greater religious duty than that of honouring her husband. 'She is as sure of heaven as if she were already there; such a one is the chief among women, a goddess in heaven. She resembles the goddess, Rohini, who is never for a moment seen without her husband, Chandra.'

Ex. 23.

Gangâ was the eldest daughter of Himavat. Sagara, a king of Ayodhyâ, had sixty thousand sons. They were directed by him to look for a horse which had been stolen away by a Rakshasa at an Asvamedha sacrifice. Having searched the earth unsuccessfully they proceeded to dig up the ground towards the lower regions. Meeting with the sage Kapila they accused him of theft, and it enraged the sage to such a degree that he instantly reduced them all to ashes. Sagara's grandson sometime afterwards found their remains and commenced performing their funeral obsequies. He was, however, told by the gods that it was necessary for Ganga to water the ashes with her sacred waters. Neither Sagara nor his grandson could think of any means for effecting the descent of the heavenly river. But his great-grandson, Bhagiratha, by his rigorous austerities, brought down the sacred river. In her descent she fell first with great fury on the head of Siva, thence from his head

on the earth. From the earth he made her follow him to the ocean, and thence to the lower regions. There she watered the ashes of Sagara's sons and became the means of conveying their souls to heaven. Hence Ganga is commonly called Bhagirathi.

Ex. 24.

The Danavas, observing the conduct of Prahlada, reported it to the King, lest they should incur his displeasure. He sent for his cooks, and said to them, "My vile and unprincipled son is now teaching others his impious doctrines. Be quick and put an end to him. Let deadly poison be mixed up with all his viands, without his knowledge. Hesitate not; but destroy the wretch without delay. Accordingly they administered poison to the virtuous Prahlada, as his father had commanded them. Prahlada, repeating the name of the Imperishable, ate and digested the food in which the deadly poison had been infused. He suffered no harm from it, either in body or mind, for it had been rendered innocuous by the name of the Eternal. Beholding the strong poison digested, those who had prepared the food were filled with dismay. They hastened to the King, fell down before him, and said, "King of the Daityas, the fearful poison given by us to your son has been digested by him along with food, as if it were innocent." Thereupon Hiranyakasipu ordered the priests to perform the rites that would effect the destruction of his son.

but those too, like many others, proved quite ineffectual.

Ex. 25.

On one occasion Krishna and Balarama, tending their flock of cattle, came to a grove of palms where dwelt the fierce demon Dhenuka, feeding upon the flesh of deer. Beholding the trees covered with fruits and desirous of gathering them, the cowherds called out to the brothers and said, "See, Rama and Krishna, in this grove belonging to the great Dhenuka, the trees are loaded with ripe fruits, the smell of which perfumes the air. We should like to eat some. Will you throw some down?" As soon as the boys had spoken, the two brothers shook the trees and brought down many fruits. Hearing the noise of the falling fruit, the fierce and malignant demon, in the form of an ass, hastened to the spot in a great passion and began to kick Rama on the breast with his hinder heels. Rama, however, seized him, and whirling him round, till he expired, tossed his carcass to the top of a palm tree, from the branches of which it struck down abundance of fruit. The animals, that were of kin to Dhenuka, came running to his aid, but Krishna and Rama treated them in the same manner. Then the trees were laden with dead asses, and the ground was strewn with ripe fruits. Henceforward the cattle grazed unobstructed in the palm grove, and cropped the new pasturage where they had never before ventured to go.

Ex. 26.

When Pradyumna was but six years old, he was taken away by the demon Sambara, for he knew that he would be his destroyer. Sambara cast the boy into the roaring waves of the sea, and a large fish swallowed the child. But he died not, for when the fish, being caught by a fisherman, was taken to Sambara and was there cut down, a beautiful child came out. Mayavati, the mistress of Sambara's household, at the desire of Narada, carefully reared him from childhood. As he grew up to majority, she was fascinated by the beauty of his person. Pradyumna, however, observing these marks of passionate affection, said to her: "Why do you entertain feelings so unbecoming the character of a mother?" She replied:—"Thou wast cast into the sea, but wast rescued by me from the belly of a fish. Thy fond mother is still weeping for thee." When Pradyumna heard this, he was greatly enraged, and challenging Sambara to fight, succeeded in killing him by the force of illusions. Then he and Mayavati both went to Krishna's house. Rukmini, seeing him, said:—"Happy is she, who has a son like this. Such indeed should be the age of my son Pradyumna, if he were alive." Just at the moment Krishna and Narada arrived, and Narada told them that the boy was their own son, that Mayavati was his wife, and not the mistress of Sambara. She had only stayed in his house to get back her husband, who was burnt down by Siva and that they two were Kama and his wife, Rati, respectively. At this both Krishna and Rukmini

were glad, and the whole city resounded with acclamations of joy at Rukmini's recovering a son, who had been so long lost.

Ex. 27.

The son of Ikshvaku who was named 'Nimi' instituted a sacrifice that was to last for a thousand years and applied to Vasistha to offer the oblations. Vasistha, in answer, said that he had been pre-engaged by Indra for five hundred years, but that, if the king would wait for some time, he would come and officiate as superintending priest. The King made no answer and Vasistha went away supposing that he had assented. When the sage had completed the performance of the ceremonies he had conducted for Indra he returned with speed to Nimi purposing to render him the like office. When he arrived, however, he found that Nimi had asked Gautama and other priests to minister at his sacrifice. He was, therefore, much displeased, and pronounced upon the King, who was then asleep, a curse, that since he had not intimated his intention, but transferred to Gautama the duty he had first entrusted to himself, Nimi should, thenceforth, cease to exist in a corporal form. When Nimi awoke, and knew what had happened, he, in return, denounced an imprecation upon his unjust preceptor, that he also should lose his bodily existence, as the punishment of uttering a curse upon him without previously communicating with him.

Ex. 28.

On the ninth day of the great war between the

Pandavas and the Kauravas, the latter returned to their camp and held a consultation together about their disaster, and Duryodhana said:—"O warriors, why is it that whilst we have Bhishma and Drona, Kripa and Salya, on our side, we are still unable to conquer the Pandavas? Why should I be defeated every day and my army decrease in number whilst the Pandavas are still alive? Let me know, I pray you, how we can succeed in destroying our enemies." Karna replied, "O King, cast aside your grief; if Bhishma withdraws from the fight, I swear to you that I will clear the earth of the Pandavas." So Duryodhana went to the tent of Bhishma and said:—"If you are desirous of showing mercy to the Pandavas, lay aside your arms and permit Karna to destroy my enemies." Bhishma, hearing this reproachful language, was touched to the heart, and exclaimed with a voice of thunder. "O King, I am doing my utmost, disregarding even my own life, in order to serve you. Why then do you still reproach me with taunting words? On the morrow, however you shall either behold me dead upon the field or you shall be entirely freed from your enemies."

Ex. 29.

After all the Kauravas had been killed and Yudhishtira installed as Maharaja, he performed a grand horse-sacrifice, and a horse, richly decorated, was let loose to wander over the whole world. The horse wandered from place to place for many days until he entered the country of Manipura. The king, at that time, was Babhruvahana, unequalled in prowess. When the horse entered the capital, he was

caught and taken into the assembly room ; but when the writing on his head was read, it was found that King Yudhishtira had let loose the horse, and that Arjuna was appointed his guardian. When Babhruvahana knew of his father's arrival, he modestly went to him and said:—"You are my father and I am your son. I, therefore, make you free gift of this my kingdom and all my treasures." Arjuna, however, in an evil hour, struck the head of Babhruvahana and said:—"You ought not to have seized my horse, but having taken him, ought not to have restored him without a battle. Had you possessed true valour and been my true son, you would not have been afraid of your father and bowed down to him so meekly. No sign of the true Kshatriya appears in your countenance." At these words the brave son was exceedingly irritated, and discharged a crescent-shaped arrow at Arjuna, which severed his head from his body. When Chitrangada heard that her son had slain his father, Arjuna, she fell into a swoon, and Ulupi, another wife of Arjuna, who happened to be with Chitrangada at the time, was also in swoon. But Ulupi was the daughter of the great king of snakes, who had a jewel, which, if applied to the body of Arjuna, would restore him to life. So she sent one of her kinsmen to go and request Sesha-naga for the jewel. The kinsman came back with the serpent king, and he applied the jewel to Arjuna's body, and immediately Arjuna returned to life and was cured of all his wounds.

Ex. 30.

Nighna had two sons, Prasena and Satrajit. The divine Aditya was the friend of the latter. On one occasion Satrajit, whilst walking along the seashore, addressed his mind to Sûrya, and sang his praises, on which the divinity appeared and stood before him. Beholding him in an indistinct shape, he said to the sun :—" I have beheld thee, lord, in the heavens as a globe of fire, now do thou show favour to me that I may see thee in thy proper form." On this the sun taking the jewel called Syamantaka from off his neck placed it apart, and Satrajit beheld him of a dwarfish stature. The sun desired him to demand a boon, and he requested that the jewel might become his. The sun presented it to him, and again resumed his place in the sky. Satrajit bore the gem on his neck, and, becoming as brilliant thereby as the sun himself, irradiating all the region with his splendour, he returned to Dvaraka. The inhabitants beholding him said to Krishna, " Lord, assuredly, the divine sun is coming to visit you." But Krishna smiled and said :—"It is not the divine sun, but Satrajit, to whom Aditya has presented the Syamantaka gem, and he now wears it; go behold him without any apprehension." Accordingly they departed. Satrajit, having gone to his house, there deposited the jewel, which yielded daily eight loads of gold, and through its marvellous virtues dispelled all fear of portents, wild beasts, fire, robbers, and famine.

Ex. 31.

When the mighty demon, named Kabandha, was shorn of his powerful arms by Rama and Lakshmana, he joyfully blessed them both for his deliverance from that accursed form. He then related the story of Ravana, being asked by Rama. In the middle of the Southern Ocean," said he, "is a wonderful island, named Lanka, and Ravana is its owner. He is a great warrior and has a mighty host of Rakshasas under his command. If you desire to conquer him, you should follow my counsel. To the north of this place* is a lake named Pampa, and near that lake is a mountain named Rishyamuka. On this mountain dwells a chief among the monkeys, named Sugriva, and by his assistance you will be able to vanquish Ravana. Do, therefore, form a friendly alliance with Sugriva. He himself is suffering from an injury inflicted upon him by his own brother, and if you assist him against his brother, he will assist you in recovering Sita. On the road you will find the hermitage of the sage Matanga, and a pupil of the sage is dwelling there and awaiting your arrival. Fulfil all the desires of this pupil, and then proceed to the lake Pampa and the mountain Rishyamuka." Having thus spoken Kabandha took leave of Rama and Lakshmana, and ascended to the heaven of Vishnu.

Ex. 32.

When the terrible mountain-like monster, named Viradha, was defeated by Rama and Lakshmana and

*Sec. 81 of Student's Guide.

buried alive, a beautiful person arose from the grave and with joined hands addressed Rama as follows:—
 “Hail to you, protector of the Universe! I have known you from the first, and spoken to you harshly that I might excite your anger and die by your hands. I am a Gandharva and used to sing in the court of Kubera. One day Kubera, perceiving that I was inspired with a passion for the beautiful Rambha, cursed me for my misconduct, saying:—“Go and assume the shape of a Rakshasa, and live in the forest of Dandaka, and remain so until you are killed by Rama; then you will regain your previous form.” This day I have been relieved by you. Accept my thanks, and permit me to return to my master Kubera.” So saying Viradha vanished away from the presence of Rama.

Ex. 33.

When Visvamitra, attended by Rama and Lakshmana went to his hermitage, he narrated the following holy legend to the two young Princes:—

“In ancient days, before the Dwarf incarnation of Vishnu, this was his holy hermitage, and here he practised sacred austerities. When Bali, the mighty Raja of the Asuras, conquered Indra and the gods, the gods came to his hermitage, and prayed to Vishnu for succour. Vishnu was born on the earth in the form of a Dwarf. He assumed the dress of a mendicant, went to the abode of Bali, and prayed him to give him as much earth as he could step over in three steps. Bali granted this request. Then Vishnu assumed mighty form and took three steps.

The first step covered the earth, the second the heavens, and the third was on the head of Bali, which sent him and all his legions to the realms below the earth, and once more restored the Universe to the rule of Indra.

Ex. 34.

Formerly there was a war between the Gods and the Demons, and Indra, who was overcome in battle, fled with the other Gods to Brahman for refuge. Brahman conducted them to the abode of Vishnu in the sea of milk, and prayed to him. Thereupon Vishnu, being pleased, commanded the Gods to make peace with the Demons and to throw every kind of medicinal herb into the sea of milk, to make the Mandara mountain a churning handle and the serpent Vasuki a churning rope, and thus to churn the sea for Amrita, which might make them mighty and immortal, and Vishnu said:—"The Demons shall share the labour of churning, but I will prevent their tasting of the Amrita which shall be drunk by Indra and the gods alone." The Gods did as they were commanded, and as they churned the ocean, there appeared many wondrous things out of the sea. First appeared the Goddess, Varuni, then the Apsaras, then the Goddess Lakshmi; and lastly appeared the physician of the Gods, bearing in his hand the golden cup containing the divine Amrita. Then the demons fought greedily, but Vishnu assumed the form of a captivating damsel, stole away the Amrita, and gave it to Indra and the gods. They quaffed the beverage, fought and overcame the Demons and Indra once more recovered his rule.

Ex. 35.

At that period Sagara commenced the sacrifice of a horse, who was guarded by his sons. Nevertheless some one stole the animal, and carried it off into a chasm in the earth. Sagara commanded his sons to search for the steed, and they, tracing him by the impressions of his hoofs, followed his course with perseverance. When they came to the chasm where he had entered, they proceeded to enlarge it and dug downwards each for a league. Coming to Patala, they beheld the horse wandering freely about and, at no great distance from him, they saw the Rishi, Kapila, sitting with head declined in meditation. Exclaiming "This is the villain, who has maliciously interrupted our sacrifice, and stolen the horse, kill him," they ran towards him with uplifted weapons. The Muni slowly raised his eyes and for an instant looked upon them, and they were reduced to ashes by the sacred flame that darted from his person. They were afterwards relieved from this state by Bhagiratha by means of the waters of the holy Ganga and raised to heaven.

Ex. 36.

When Rama and his three brothers had approached their sixteenth year, the Maharaja Dasaratha became very anxious regarding their marriage. One day the great sage Vishvamitra arrived at the gate of the palace, and told the door-keeper to inform the Maharaja that Vishvamitra, the son of Gadhi, was there. When the Maharaja heard the message, he gladly went forth to receive him, and respectfully

said so him. "Your coming here, great sage, is as grateful to me as the birth of a son to a childless father. I pray you, tell me what you want, and I will give it with great delight." Vishvamitra said to the Maharaja: "O Raja of Rajas, our sacrifices are interrupted and spoiled by the Rakshasas who are commanded by two mighty chieftains. I, therefore, pray you to send Rama with me, for he is young and valiant, and the Rakshasas will not be able to cope with him." Hearing this the Maharaja was exceedingly sorry, and said that as Rama was very young, he would send a large army with him, but not Rama. At this the sage became very angry, and the whole earth shook, and even the great Gods were frightened. And he said, "Maharaja, you have given your word and you cannot swerve from it; make haste, and send Rama, and I shall so protect him that he shall never be overcome by the Rakshasas." So the Maharaja called Rama and Lakshmana, and delivered them over to the sage, and the two princes took leave of their parents, and became ready to go with Vishvamitra to the place of his abode.

Ex. 37.

Akrura, one of the Yadavas, meditating upon Govinda, approached him and said, "I am Akrura" and bowed his head down to the feet of Hari, but Krishna laid upon him his hand, and drew him towards himself and affectionately embraced him. Then Keshava and Rama began to converse with him, and having heard from him all that had occurred, were much pleased, and led him to their habitation. There

they resumed their discourse, and gave him food to eat, and treated him with proper hospitality. Akrura told them how their father Anakadundubhi, the princess Devaki, and even his own father, Ugrasena, had been insulted by the iniquitous demon, Kamsa. He also related to them the purpose for which he had been despatched. When he had told them all these things, the destroyer of Keshin said to him :—"I was aware of all that you have told me. Rama and I will go to-morrow to Mathura along with you. The elders of the cowherds will also accompany us bearing ample offerings. Rest here to-night, and dismiss all anxiety. Within three nights I will slay Kamsa and his adherents."

Ex. 38.

When Rama, Lakshmana and his army of monkeys were fighting with Ravana and his host of Rakshasas, Ravana took up a mace which he had obtained by virtue of a sacrifice and which was infallible. He threw it at Lakshmana, and it pierced his breast and threw him on the ground, and none of the monkeys, nor Rama himself, could draw out the mace from the heart of Lakshmana. When it was mid-night, Hanuman, at the request of the physician, Sushena, set out to bring some medicinal herbs from the Gandhanadana mountain, which should cure Lakshmana. On his way he met the demon, Kalanemi, disguised as a devout hermit, but Hanuman soon recognized him and seizing him by his feet hurled him into the air, and the demon fell down a dead

body. Then Hanuman reached the mountain, but could not find the medicinal herbs. So he took up the whole mountain and carried it on his shoulder to Sushena. The physician took the herbs, squeezed them together, and put the juice into Lakshmana's mouth. Lakshmana immediately stood up sound in body as before.

Ex. 39.

Raja Santanu, the great grandson of Bharata, reigned in much glory in Hastinapura, and he had many sons by the goddess Ganga; but all died in their infancy except one named Santanava. Now Raja Santanu, though very old, desired to marry a young and beautiful damsel, and his son found such a damsel, as his father desired. But the parents of the girl said :—"If our daughter bear sons to the Raja, they will not succeed to the throne; for, after the death of Santanu, Santanava will be the king." But Santanava made a vow to the parents of the damsel saying :—"If you give your daughter in marriage to my father, I will never accept the Raj, or marry a wife or become the father of children by any woman so that if your daughter bear a son to the Raja, that son will become the King" And the dreadful vow of Santanava became known abroad and thenceforth he went by the name of Bhishma. The parents of the bride, Satyawati, accordingly gave her to Santanu and she bore two sons to the Raja. After this the king was bowed down with age and left his two younger

sons and their mother under the care of his eldest son, Bhishma.

Ex. 40.

When Kamsa found that his resolution of killing the eighth child of Devaki was frustrated, he was much troubled in mind, and, summoning all his principal Asuras, said to them :—" Valiant chiefs, hear my words. The vile and contemptible denizens of Heaven are assiduously plotting against my life; for they dread my prowess; but, heroes, I hold them of no account. What can the impotent Indra, the ascetic Hara, or the deceitful Hari perform? Have I not seen the King of the Gods, when he had ventured into the conflict, quickly retreat from the field, receiving my shafts upon his back, not bravely upon his breast? When in resentment he withheld the fertilizing showers from my kingdom, did not my arrows compel the clouds to shower down water as much as was required? Do not all the monarchs of the earth, except my father-in-law, Jarasandha, bear my prowess? Now, chiefs of the Daitya race, it is my determination to inflict still deeper degradation upon these evil-minded and unprincipled gods. Let, therefore, every liberal or pious man be instantly put to death that thus the gods shall be deprived of the means by which they subsist. The goddess, who has been born as the infant child of Devaki, has announced to me that she is again alive, who, in former being, was my death. Let, therefore, every active search be made for what-

ever young children there may be upon the earth, and let every boy, in whom there are signs of unusual vigour, be slain without remorse."

Ex. 41.

On the 17th day of the great war in the Mahabharata, while Karna, assisted by Salya, was fighting with Arjuna with Krishna for his charioteer, the armies on both the sides looked on with wonder, and no one could say who would gain the day. At length Arjuna was so wounded by the arrows of Karna that he would have been defeated. But at that moment one of the wheels of Karna's chariot sunk deeply into the earth, and it would not stir notwithstanding all the efforts of Salya to take it out. Karna leaped from his chariot and cried out to Arjuna:—"Stop for a moment, whilst I take out the wheel. It is surely no mark of manhood to strike at me, whilst I am in this extremity." Arjuna stayed his hand, but Krishna cried out, "Karna, what you say is true enough; but where was the manhood of you all, when Draupadi was insulted in the midst of the assembly and when you and five or six more surrounded the stripling Abhimanyu and put him to death without pity. When Arjuna heard this allusion to the slaughter of his son, the fire of wrath was greatly kindled; he drew forth a sharp arrow shaped like a crescent, and discharged it with all his strength, whilst Karna was endeavouring to release his chariot-wheel. It struck the neck of Karna and severed his head from his body.

Ex. 42.

Parasara says to Maitreya : " In the Kali age, O Maitreya, men, corrupted by unbelievers, will refrain from adoring Vishnu, and will say, 'of what authority are the Vedas and what are Gods or Brahmanas.' Then will the clouds yield scanty rain. The mother-in-law and father-in-law will be venerated in place of parents. Men will say, who has a father ? who has a mother ? Each one is born according to his deed, and, therefore, they will look upon a wife's or husband's parents as their own. Endowed with little sense, men, subject to all the infirmities of mind, speech and body, will daily commit sins and every impure and vicious thing will be generated in the Kali age. Then shall some places follow a separate religion, devoid of holy study, oblations to fire and invocations of the Gods. Then shall a man acquire by a trifling exertion as much eminence in virtue as is the result of arduous penance in the Krita age of purity."

Ex. 43.

In ancient times Daksha commenced a holy sacrifice on the side of Himavat. There all Gods, Adityas Rudras and others came, but not Sankara. Then the sage Dadhichi was filled with indignation and said, " What is the use of this sacrifice, if Sankara is not present ? " Daksha replied that he had already many Rudras armed with tridents, and that he recognized no other Mahadeva. Uma, seeing that her husband was not called to the sacrifice, asked her Lord how it was that he, the highest of all Gods, was not honoured with

an invitation. Maheshvara said, "Slender-waisted Queen of the Gods, it is thus that the Gods allow me no participation of sacrificial offerings. I do not praise myself, but behold whom I shall create for the purpose of claiming my share of the rite." Having said so, the mighty God created a huge and mighty being from his matted hair; and this being, raising his hands respectfully to his head, asked Mahadeva:—"Sovereign of Gods, what are your orders?" To which Maheshvara replied:—"Go and destroy the sacrifice of Daksha." Thereupon the mighty Virabhadra, attended by mighty demigods, created by him from his pores, went and fell upon the host of gods, routed the whole assemblage and destroyed the whole sacrifice. The sacred divinities, all bound by their lion-like foe, addressed him saying:—"O Rudra, have mercy upon us and dismiss thy anger." Then Daksha propitiated the mighty God, and the God of gods appeared before him and said:—"I am pleased with thee. O Daksha, declare what I shall do for thee." Then Daksha, frightened and agitated, and his eyes suffused with tears, said respectfully:—"If, O lord, thou art pleased and will confer a boon upon me, this is the blessing I solicit that the provisions of sacrifice, collected with much trouble and now destroyed or scattered abroad should not become useless." "So let it be," replied Hara. Thereupon Daksha knelt down upon the earth and praised gratefully the author of righteousness, repeating the eight thousand names of the deity, whose emblem is the bull.

Ex. 44.

There was formerly a sage named Kandu eminent in holy wisdom, who practised pious austerities on the lovely borders of the Gomati. The god of gods sent Pramlocha, a lovely nymph, to disturb his penance, and the sweet-smiling damsel diverted his mind from his devotions. They lived together for several years, and at every time the nymph asked him permission to return to heaven, he induced her to stay with him, for he was fondly attached to her. On one occasion the sage was going forth from their cottage in a great hurry. The nymph asked him where he was going. "The day" he replied, "is fast drawing to a close; I must perform the Sandhya adoration or a duty will be neglected." The nymph replied smiling:—"Why do you talk, grave Sir, of this day drawing fast to a close? Your day is a day of many years, a day that must be a marvel to all; please, explain what you mean." The Muni said: "Fair damsel, you came to the river-side at dawn; you then entered my cottage; now it is the revolution of evening, and the day is gone." Pramlocha replied:—"You say rightly that I came hither at morning dawn, but several hundred years have passed since the time of my arrival: we have lived together nine hundred and seven years, six months and three days." The Muni was astonished and asked her if she spoke the truth or if it was merely a jest; when he found that it was the truth, he began to reproach himself bitterly:—"Fie

upon me ! This woman has been created by some one to beguile me. All the austerities that would have led to the acquisition of the wisdom of the Vedas have been rendered of no avail by passion, that is the road to hell." Then turning to the nymph, he said—"Go, deceitful girl, where thou wilt. I will not reduce thee to ashes by the fire of my wrath. The sin is wholly mine, since I could not subdue my passions ; yet fie upon thee, who, to gain favour with Indra, hast disturbed my devotions."

Ex. 45.

When Hiranyakasipu heard that the incantations of his priests had been defeated, he sent for his son and demanded of him the secret of his extraordinary might. "Pralhada," he said, "thou art possessed of marvellous powers ; whence are they derived ? Or have they accompanied thee from birth ?" Pralhada thus interrogated, bowed down to his father's feet and replied :—"Whatever power I possess, father, is neither the result of magic rites nor is it inseparable from my nature ; it is not more than that which is possessed by all in whose hearts Vishnu abides. He, who meditates not injury to others but considers them as himself, is free from the effects of sin, inasmuch as the cause does not exist ; but he who inflicts pain upon others, in act, thought or speech, sows the seed of further birth, and the fruit, that awaits him after birth, is pain ; I wish no evil to any and speak no offence : for, I behold Kesava in all beings as in my own soul.

When he had thus spoken, the Daitya monarch, his face darkened with fury, commanded his attendants to cast his son down from the summit of the palace where he was sitting that the body might be dashed to pieces against the rocks. Accordingly the Daityas hurled the boy down and he fell cherishing Hari in his heart and the earth, the nurse of all creatures, received him gently on her lap ; thus was he entirely devoted to Kēśava, the Protector of the world.

SECTION II.

Ex. 1.

A crow, being very thirsty, flew towards a pitcher, thinking that he could find some water in it. Water indeed there was, but it was so little that, though he made many efforts, he could not even wet the tip of his bill. "Do not be hopeless," said the crow to himself:—"When one has a desire to do anything, he tries to find out means to accomplish it." A clever plan luckily arose (was produced) in his mind (or he luckily thought of having recourse to a clever plan). He could not reach the water, but he might try to make the water rise up. Thinking so, the crow picked up a pebble and dropped it into the pitcher and so he dropped several pebbles in it. The deeper they went, the higher rose the water. When the crow had thrown a few pebbles in this way, he got the fruit of his labour, and drank the water to his heart's content. But if he had not had recourse to (used) that clever plan, he would never have been able to reach that water.

Ex. 2.

An old man saw a young boy standing for a long time by the side of a swift brook. "Good lad," said he, "what is the cause of your sadness? Why do you look so long (earnestly) at this stream?" The boy said. "Sir, I shall stand here till the current (flowing) of the brook has stopped, for then I shall go

by my way with dry feet." "Do not think so; even if you stand on this bank for your whole life, you will not be able to go with dry feet; for, this brook will remain flowing as long as time runs on; if you wish to go beyond it, you must go through it."

In the same way, when you are pursuing your way through this (ocean of) life, it will be sometimes necessary for you to push through those obstacles, which check your course, and you cannot wait, till they have (of themselves) passed away.

Ex. 3.

Though there might be any brawls going on in the street, there should be peace at home. Quarrels should not find a place in that house, where sisters and brothers dwell and meet one another. Even birds dwelling in their little nests, do not quarrel (fight) with one another. Such being the case, if children of the same family fall out, chide and fight with one another, how shameful would it be? O Lord, pardon our childish rage and remove our little brawls, so that as we grow advanced in years, our hearts may be full of love.

Ex. 4.

To study diligently, this is the proper time. When you do work, it will be attended with its own fruit. You should be devoted to writing and reading and should pay attention to nothing but your lessons; for if you work surely and steadily, you will certainly get success. Who possibly would be content with a pure

empty (devoid of money)? If that be the case, a mind that is devoid of knowledge would be still more pitiable (or as no one would be content with an empty purse, so a mind devoid of knowledge, would be still more pitiable.) Begin your task with a resolute mind. This is the time to win the prize. Now store up useful knowledge in your mind, and work, work, work.

Ex. 5.

Once upon a time a Philosopher thus exhorted his sons:—“(My) dear children, acquire knowledge, for, on worldly possessions no reliance can be placed. Rank will not help you out of your own country (if you are out of your country, *i. e.* in a foreign country, your rank will be of no use to you there). On a journey money is in danger of being lost, (there is a fear of the loss of money, when you are journeying); for, either a thief may carry it off all at once, or the possessor may consume it by degrees. But knowledge is an unfailing spring of wealth. If a man of education ceases to be opulent, (if a learned man becomes destitute of wealth), he need not be sorrowful; for knowledge of itself is riches. A man of learning, wherever he goes, is treated with respect (is respected), whilst an ignorant man gets only a scanty fare and encounters distress. After enjoying, it is distressing to be compelled to obey; (that man, after the enjoyment of riches and pleasure, should attain a dependent position, is indeed very distressing), and he, who has been used to caresses, can ill bear rough usage from the world, (and he who has been always caressed and

fondled, will bear, with great difficulty and pain, the harsh (unkind) way in which people treat him.

Ex. 6.

An ox, grazing in a meadow, accidentally set his foot on a crowd of young frogs, and one of them, being crushed under his foot, died. When their mother came home, the rest informed her of what had happened. They told her that they had never before seen a huger creature than the one who killed the young frog. The old frog, blowing up her speckled belly to a great degree, said. "Was it so big?" "To be sure he was far bigger than this," said they. "Was it so big?" said she, straining herself still more. "Indeed, mamma," said they, "even if you swell yourself till you burst your belly, you would never be so big as that creature." The mother, however, tried to strain herself more and burst her belly indeed.

Ex. 7.

Four bulls fed together and kept (remained) always near one another, to protect themselves from wild beasts prowling about. A lion often saw them and wished to make one of them his prey. Though he could have overcome easily any one of them singly, he was afraid to attack them in a body, (when united or when remaining together). For the present, therefore, he was obliged to keep his distance (to stand at a distance). At last, seeing that it would be vain to find them apart while their love lasted, (that so long as they loved one another, to find them apart would be hopeless), he strove, by hints and whispers, to make

them jealous of each other and so raise a quarrel among them.

The plan turned out so well (proved so successful) that the bulls soon began to grow cold to one another (to show indifference towards one another). This ripened into downright hatred (this indifference, in course of time, reached the highest pitch of direct hatred), and at last they parted and kept as far out of each other's sight as they could. The lion, finding that they no longer fed in a body, fell upon them one by one, till he devoured all the silly bulls.

A house divided against itself cannot stand (when persons of one family or brotherhood fall out with one another, it cannot long continue, it will soon fall down).

Ex. 8.

One day, a young boy and his sister went out in the open air (to an open tract of land) to play with their kite. Their father was hard by (remained near) to watch how they played. The children tried to no purpose (but their attempts were fruitless). At last seeing they were dispirited (were made destitute of spirit or energy), their father went to them and told them to try once more, adding that he would assist them (telling them, moreover, 'I shall assist you'). This time the children tried more carefully, but the boy being impatient, the kite fell down to the ground, and the boy said, "I won't try any more." The father said, "Fie upon thee! Wilt thou give up this sport after so many pains taken by us? A few disappoint-

ments ought not to discourage us (we should not be devoid of energy by reason of a few failures). Come, wind up your string and try again. " They tried and now they succeeded. Being delighted with the sport, the three returned home. While returning, the children asked their father, " Papa, shall we come to-morrow and try again ? " " I have no objection (I shall not become an obstacle), my dear, if the weather be fine (if the sky be clear). And now, as we walk home, tell me what you have learnt from this morning's sport. " " I have learnt to fly my kite properly, " said the boy. " But you may thank papa for it (but this is papa's favour); for you would have given it up long ago, if he had not persuaded you to try again, " said the girl. " Yes, my children, I wish to teach you the value of perseverance (I wish to teach you how greatly valuable perseverance is) even when nothing more depends upon it than the flying of a kite (even if the result to be attained be only the flying of a kite). Whenever you fail in your attempts to do any good thing, let your motto be, try again. (Whenever your attempts at doing any good thing become fruitless (foiled), remember the motto, Try again).

Ex. 9

Once upon a time some frogs, weary of liberty and fond of change, petitioned Jupiter to grant them a king. The God in order to indulge their simple request thought of giving (resolved to give) them a mild king and threw down a log of wood. As it fell down with a splash (making a splashing sound)

they were at first frightened, and for some time kept at a most respectful distance (remained at a distance from him to show their respect). But perceiving his calm and peaceful disposition, they. by degrees ventured to approach him with more familiarity (in a more familiar manner), till at length they conceived for him the utmost contempt (so that at length the utmost contempt regarding him was produced in their minds). In this disposition (so thinking) they renewed their request to Jupiter and entreated him to bestow upon them another king. The Thunderer, being angry, sent them a Stork, who no sooner took possession of his new dominions than he began to devour his subjects one by one in a most capricious and tyrannical manner. They were now far more dissatisfied than before. When applying to Jupiter (when they applied to Jupiter) a third time, they were dismissed with this reproof (their request was refused by him after having uttered these words of reproof), that the evil they complained of they had imprudently brought upon themselves, (they themselves were the cause of the misfortune regarding which they complained), and that they had no other remedy now but to submit to it with patience (but patiently accepting it).

Ex. 10.

A gentleman had two children, one a daughter who was considered plain in her person (whose person or bodily make was considered plain), the other a son who was reckoned handsome. One day as they were playing together, they saw their faces in a large looking-glass. The boy was charmed with his beauty

(seeing his beauty), and spoke of it to his sister (told it to his sister), who considered his remarks as so many reflections on her want of it (who considered that his remarks were words of reproach, cast on her, on account of her want of beauty). She told her father of the affair, complaining (and complained) of the brother's rudeness to (towards) her. The father, instead of appearing angry, took them both on his lap, and with much affection gave them both this advice:—"I would have you both look in the glass every day (I wish that you both should look &c.). You, my son, (should look) that you may never spoil your fair face by cross looks and bad ways, and you, my daughter, (should look on your part) that you may try to make up for your want of beauty by being good and kind, (by a good and kind behaviour)."

Handsome is that handsome does. (He who acts handsomely or properly is said to be handsome, or handsomeness of beauty depends upon the handsomeness of actions).

Ex. 11.

One day, while I was sitting in my room in the company of (attended by) several friends, a poor lean man, whose pale face showed the great internal agonies felt by him, (from whose pale face could be inferred the great internal agonies &c.), suddenly rushed into my room, crying 'Ah me! I am undone; they have quickly gained upon my steps and they will now wreak their anger upon me; so take me under your arms,' (crying 'Alas! I am an unfortunate being! They have quickly overtaken me

and they will now appease their anger towards me ; so guard me by the force of thy arms'). I, being taken quite by surprise, could not make out anything of his hurried ejaculations, (because the man came to me quite suddenly, I could not know what the meaning of his hurried ejaculations was) : and so asked him to be free from all fear now that he was within my well-guarded room, and to take the veil off his mysterious conditions, -(and so told him, " Do not be afraid now, since you are within my well-guarded room, and explain to us clearly your mysterious condition "). Thus cheered up (thus inspired with confidence) he freely entered into conversation (began to freely converse) with me and my friends ; and narrated how the pursuers outside and himself were intimate friends first, how his talents having gained for him a high reputation (he having become very much reputed or celebrated by the force of talents), they grew jealous of his growing popularity (they could not bear his growing popularity), how they for a time concealed their real feelings from him simply to throw him off his guard (simply that he should be free from suspicion with regard to them) ; and how they afterwards threw off their mask (disclosed their real feelings or intention), and showing publicly their enmity towards him, thought of pelting him one day, and how when he found that they were so cruelly bent (were determined to do so cruel a deed) he thought of running to me for protection. The rest requires no explanation. As to what happened afterwards you yourself are an authority.

Ex. 12.

The lion, the ass, and the fox went to hunting (to hunt) together in the forest, and it was agreed (an agreement was made) that whatever was taken should be divided amongst them. They happened to have a very good sport (their hunting luckily was very successful) and caught a large fat stag which the lion ordered the ass to divide. The ass, according to the best of his capacity (as far as he was able), did so and made three pretty equal shares. But such levelling doings not suiting at all the craving temper of the lion (but the lion, on account of his craving temper, not liking this equal distribution of parts), without further delay he fell upon the poor ass, tore him to pieces and then bade the fox divide it into two parts. The fox, who seldom wanted a prompter, had, however, his cue given him sufficiently on this occasion (the fox, whose presence of mind never failed him, had, however, on this occasion, seen one example as to how he should act); so nibbling off one little bit for himself he set forth all the rest for (as) the lion's share. The royal brute was so delighted at (seeing) this remarkable proof of his respect that he could not forbear expressing the satisfaction it gave him, and asked the fox where he could possibly have learnt so proper and so courtly a behaviour. "Why," replied the fox, "to tell your Majesty the truth (truly speaking, O liege) I was taught it by the ass that lies dead there."

Ex. 13.

A certain fox, being caught in a trap, was glad that though he lost his tail yet he had come out alive. But when he came forth from that place, he became so conscious of the disgrace to be caused by such defect, that he said he would have gladly preferred even death to the loss of it (or better death but not the disgrace caused by the loss of it). Still thinking how he should make even this unfortunate event favourable to himself, he proposed to call together the rest of the foxes and to advise them to imitate him, thinking it to be an agreeable fashion. He did so, and made a long harangue with regard to tails in general, and endeavoured chiefly to show the awkwardness of a fox's tail. He, moreover, said that the absence of tails would be more graceful (which would be a mark of greater grace); that so far as he was concerned, he had realized by experience what he had before only imagined, and that he never felt himself so easy and comfortable as when he cut off his tail. Having said so he looked around himself to see how many of his friends had become ready to accept his opinion (to take his side). Afterwards a sly old fox, who knew the art of theft and who knew what trap was, answered him with a contemptuous smile:—"I believe you considered the loss of your tail convenient to you, and when we also are in the same circumstances, perhaps we may do so too."

Ex. 14.

RAMA-Govind, you paint to me the future in such

glowing colours that I feel almost tempted to stand the hazard of the die; for I have heard it said "Nothing venture, nothing have." Perhaps, as you say, a rich and beautiful wife, who must be the pride of her father and ornament of the whole city, may be in store for me. Who can gainsay the will of propitious fate?

GOVIND—Yes, it is a godsend; but I am quite tired of persuading you: if you let slip such a good opportunity, my friend, and become unhappy, you will have yourself to thank for it. You will be sorry, when it will be difficult for you to find it again. If it has pleased heaven to do you so much good, why do you turn your back to it? If you will not do what I tell you, why stand I here longer, or try to persuade one, who is proof against persuasion? Away with it now! Depend upon it, Rama, I shall no more touch upon the matter again, for I see you have the heart of a chicken.

RAMA—No, no! wait a little, there is time for you to do what you intend.

GOVIND—He that has time should not wait for time to do anything. I plainly see you do not know how to turn your good luck to your account. Therefore, let me not break your head and mine with further persuasions, for he is a great fool, who persists in doing good to a man who spurns it away.

Adapted.

RAMA—Govind, you describe my future good condi-

tion in such an attracting manner that I am almost desirous to try what you say, come what may. I have heard people saying, 'If one hazards nothing, he will get nothing.' Perhaps, as you say, I may by this act get a rich and beautiful wife, the object of pride to her father, and an ornament of the whole city. Who, indeed, can oppose the will of Fate when inclined to favour?

GOVIND—Yes, it is simply the grace of God (that has done this) But I am now quite tired of persuading you. Friend, if you do not seize this good opportunity and become unhappy thereby, you must consider yourself as the cause of that unhappiness, and you will perhaps be sorry when getting that happiness again will be too difficult for you. If God, being pleased, does you so much good, why do you become averse (disinclined) to it? If you do not do what I tell you, what is the use of my standing here? Or why should I persuade you who cannot be persuaded? Away with that thought now! I shall not speak about this matter again, for I have found that your heart is as timid as that of a chicken.

RAMA—Do not say so, wait a while. There is yet time for you to do your desired object.

GOVIND—He, who has got a favourable time (opportunity) to do a thing, should not wait for time any longer. It appears evident to me that you do not know how to profit your self, when luck is favourable to you. What is the use of my trying to trouble you

and myself with any more persuasions ? He is indeed a great fool, who persistently wishes to do good to a man who spurns it away (with contempt).

Ex. 15.

A horse, adorned with his great war saddle and champing his foaming bridle, came thundering along the way, and made the mountains echo with his loud and shrill neighing. He had not gone far before he overtook an ass, who was labouring under a heavy burden (who was afflicted on account of heavy burden) and moving slowly on in the same track with himself (resorted to by himself). Immediately he called out to the ass in an imperious tone and threatened to trample him (threatened that he would trample him) in the dirt, if he did not break the way for him (did not withdraw or turn away from that way). The poor, patient ass, not daring to dispute the matter (not daring to quarrel with him in the matter), quietly got as fast as he could out of the way and let the horse go by. Not long after this, the same horse, in an engagement with the enemy, happened to be shot in the eye (to lose his eye by a shot), which made him unfit for show or any military business; so he was stripped of his fine ornaments and was sold to a carrier. The ass, meeting the horse in this forlorn condition, thought it was now his turn to insult; and so said he:—"Heyday, friend, is it you ? Well, I always believed that the pride of yours would one day have fall (would one day he humbled or mortified)."

Ex. 16.

The leopard one day took it into his head to value himself upon the great variety and beauty of his spots (had a desire to think much of himself in respect of (loc.) his greatly variegated and beautiful spots); and truly he saw no reason why even the lion should take place of him, since he could not show so beautiful a skin, (and he said to himself:—Indeed, I do not know why the lion even should be considered superior to me since he is not endowed with so beautiful a skin). As for the rest of the wild beasts of the forest, he treated them all without distinction in the most haughty and disdainful manner. But the fox, being among them, went up to him with a great deal of spirit and resolution, and told him that he was mistaken in the value he was pleased to set upon himself (and told him that it was wrong that he proudly thought himself esteemed by others), since people of judgment were not used to form their opinion of merit from an outside appearance, but by considering the good qualities and endowments, with which the mind was stored within, (since people possessed of judging or discriminating power do not generally appreciate merit by looking at the external features of a person, but by considering the good qualities and endowments with which the mind is filled).

SECTION III.

Declensional Irregularities.

Ex. 1.

(1) We should submit to the will of the Almighty who is the *protector* of the *Universe* (विद्वत्पा).

(2) In ancient times the Indian princes were informed of time by conch-blowers (शंखध्वज).

(3) Manu, the law-giver of the Hindus, says in his Smriti that the only duty of a wife (स्त्री) is strict obedience to the will of her husband (पति).

(4) There is a proverb in English that "a friend (मित्र) in need is a friend indeed."

(5) The excess of wealth (श्री) makes a man lazy and vain, and as a consequence of laziness and vanity reduces him to poverty.

(6) There is nothing earthly that is beyond the reach of industry and talent (धी), combined together.

(7) Persons in authority show their displeasure by the knitting up of their eyebrows (भ्रू).

(8) In villages there is an officer who is the head of all the villagers and who is called the headman (ग्रामणी) of the village.

(9) The Himalaya is the source of many rivers which flow in the eastern direction (दिग्).

(10) Before the creation of the Universe, the five elements were the only self-existent (स्वयंभू) things of which the earth was made.

(11) Frogs (वृषभू) are remarkable for their activity in swimming and jumping.

(12) England has grown much in wealth (रै) and commerce chiefly through her ships (नौ).

(13) The wealth (रै) of India is a constant source of misery to her sons and of ambition to many other foreign nations.

(14) Whale-bones (अस्थि) are used in making holders for umbrellas.

(15) Butter is obtained from curdled milk (दधि) by churning.

(16) O bee (मधुलिङ्ग), can you give me any information about my beloved?

(17) The sage, *Kanva*, at the time of Sakuntala's departure to her husband's house, shed tears through affection.

Ex. 2.

(1) In India field labour is generally carried on by the help of oxen (अनडुह), while in European countries it is carried on by machines.

(2) The dog (श्वन्) is a very faithful and useful animal, but is not deemed clean and holy by the Hindus.

(3) Vultures and kites are the only birds that can fly high up in the sky (दिक्).

(4) Even the wisest among men (पुंम्) are sometimes apt to commit mistakes; this is plain enough from the Sutra of Panini, in which he uses the words श्वन्, मधुवन and युवन together.

(5) When all the gods were afflicted by Tāraka they made Indra (मन्वन्) their leader and went to the residence of Brahman.

(6) The roads (पथिन्) are rendered pleasant to travellers, when there are trees thickly planted on both sides.

(7) When the gods churned the ocean, they made use of the mountain Mandara as a churning handle (मथिन्).

(8) When Dushyanta had killed all the demons that disturbed the gods, Indra (ऋषिन्) received him very cordially.

(9) A recluse (परिव्राज्) gives up all worldly cares, resorts to solitude and seeks after *final beatitude*.

(10) Trade is prescribed as the occupation of the Vaisyas (विज्) for their maintenance.

(11) Indra is the lord of the east (प्राच्), Varuna of the west (पत्यच्), Yama of the south (अवाच्), and Kubera of the north (उदच्).

(12) As man is endowed with reason, so are the other animals (तिर्यच्) with instinct.

(13) Have you prepared a garland (माला) like the one I showed you yesterday?

(14) After a week a meeting of the inhabitants of the three cities (पुर) will take place.

(15) When defeated, the demons went to their preceptor (उद्गन्) for assistance and counsel.

NUMERALS.

EX. 3.

(1) It is said that there are five Pranas in the body of man.

(2) There are 8 Sanskrit schools in Germany, 5 in France and 2 in England.

(3) Queen Victoria has seven children, four daughters and three sons.

(4) The carriage in which kings sit is generally drawn by four horses, sometimes by two and very rarely by six.

(5) Dasaratha had three wives from whom he had four sons, while Pandu had two, but he had five sons.

(6) The king distributed twenty rupees among beggars, of which he gave 10 to males, 7 to females and 3 to children.

(7) It is said that the goddess Bhavani appeared to Sivaji in the year 1661. She told him that the kingdom, which he would establish, would remain in his family for 27 generations.

(8) He owed me fifty rupees, of which he paid me 10 on the second of the last month, and 40 on the 7th of this month.

(9) Ravana had 10 heads, Brahma 4, and Datta only 3.

(10) People suppose that if they feed one son-in-law, twelve Brahmanas are fed.

(11) The thirty days of the month are divided into two parts called Pakshas: the first is called Sukla and the second Krishna.

(12) There were altogether 7 Brahman kings in Poona, of whom the 2nd was the best and the 7th the worst of all.

(13) The river Bhagirathi falls into the eastern ocean with 8000 mouths.

(14) A party of 20 robbers attacked the house of Pushpamitra yesterday. Four of them were armed with guns, 9 with swords and 7 with bamboo sticks.

Ex. 4.

(1) Purusa has 1,000 eyes, 1,000 heads and 1,000 feet.

(2) Siva burnt Kama with the fire issuing from the third eye on his forehead.

(3) If a student studies carefully the three dramas of Kalidasa and the 19 Cantos of the Raghuvamsa, he will obtain proficiency in Sanskrit.

(4) There is a close similarity between the 4th Canto of the Kumarasambhava and the 8th of the Raghuvamsa.

(5) The Sragdhara metre contains 84 letters, each line containing 21 letters and 7 ganas.

(6) The Ramayana has seven *Kandas* or books. Of these the sixth is the biggest and has 130 chapters. The whole work contains twenty-four thousand verses.

(7) The 67th chapter of the sixth Book of the Ramayana describes the death of Kumbhakarna.

(8) In the Sardulavikridita metre, the (yati) cæsure falls on the 12th and 7th letters.

(9) A man goes round the fire with his bride three times in the marriage ceremony.

(10) When the enemy attacked the General's infantry, not one of the 400 soldiers escaped alive.

(11) Four repeated three times makes 12, and when it is repeated 20 times, it amounts to 80.

(12) A Brahman usually blesses a male with "Mayest thou live for 1000 years," and a female with "Mayest thou give birth to eight sons."

(13) The merchant bought in the market one thousand, one hundred and five jewels and paid for them 2 lacs of rupees.

COMPARATIVE AND SUPERLATIVE DEGREES OF ADJECTIVES &c.

Ex. 5.

(1) The fleece of Cashmere goats is finer (मृदु) than that of goats in other countries.

(2) The Himalaya is the loftiest (शिशु) mountain, the Amazon the longest (दीर्घ) river, and the Caspian sea the largest (महत्) lake, in the world.

(3) Gold is heavier (गुरु) and also costlier (मूल्यवत्) than other metals, but it is smaller (लघु) in bulk.

(4) The monkey Hanuman was dearer (प्रिय) to Rama than all his other devotees, and he too was the most devoted (भक्त, अनुरक्त) to him (Rama).

(5) A right angle is greater (गुरु) than an acute angle, while an obtuse angle is the greatest of all.

(6) Of all the Sanskrit poems, Raghuvamsha is the easiest (सुगम) or (सुघट) and at the same time the most beautiful (सुंदर) of all.

(7) Although Rama is younger (युवन्) than Krishna, still he is more talented (भीमन्) and persevering (दीर्घयोगिन्) than he.

(8) Something is always better (बद्ध) than nothing.

(9) Anandibai, the wife of Raghunathrao, was the most wicked (दुष्ट), while Lakshmibai of Jhansi was the bravest (विक्रान्त, शूर) of all women.

(10) That the less (लघु) should be greater (बहु) than the greater is quite absurd.

(11) Is this mango sweeter (स्वादु) than the one I gave you yesterday?

(12) In this respect Rama's conduct is more praiseworthy (प्रशस्य) than his brother's; because the latter associates with fools.

(13) Their method is shorter (ह्रस्व) and easier (सुगम) than the one explained in the book.

(14) Your horse is smaller (लघु) in stature than mine, but it is swifter (शीघ्र) and more active (चपल).

Ex. 6.

(1) The lion is generally regarded as the lord of beasts, because he is the fiercest (उग्र, भीम) and most powerful (बलिन्) of all.

(2) Formerly Calcutta was the largest (पृथु, उग्र) town in India, but now there are many larger than it.

(3) After the death of the Raja, his youngest (युवन) son ascended the throne, after putting to death all his elder (वृद्ध) brothers.

(4) Which of these two boys is cleverer ?

(5) I think Rama is taller (उच्चैः) than Govinda, although he appears thinner (तनु) than he.

(6) At that time Umichand was the richest (धनवत्, लक्ष्मीवत्) banker in Calcutta.

(7) The fire of anger burns more than the fire of wood.

(8) Walking out in the open air is more congenial (साधु, श्रेयस्कर) to health than confining oneself to a crowded city.

(9) At present England is the mightiest (बलवत्) nation in Europe, because it has got the best navy and the most experienced seamen.

(10) Formerly India was the most opulent (संपन्न) nation in the world, but now it has become the most wretched (विपन्न) of all.

(11) Under the benign rule of his most gracious (दयानु) Majesty, Edward VII, there is greater attention paid to the security of person and property.

(12) The only bird that can fly highest (उच्चैः) in the sky is the kite.

(13) I am more tired (श्रान्त) by sitting idle than by doing any work.

Ex. 7.

(1) At the present day Russia is very powerful (बलवत्) both on sea and land.

(2) It is impossible even to guess what men like you (युष्मत्) will do to gain their ends.

(3) When the talented (धामत्) Nana Phadavise died, Maharashtra became a prey to anarchy, because there was no man like him (तत्) in the whole kingdom.

(4) He is like Bhima in bravery, but acts like the fox in cunning.

(5) Brothers and sisters should all be of one mind and thus secure the affection of their loving (प्रेम्ण) parents.

(6) When Bibhishana was placed on the throne of Lanka, he said to Rama. " Oh Lord, there is no man so powerful (अजम्) and glorious (यशम्) as yourself."

(7) In the rainy season, when the Krishna river flooded, it appears as large as the Ganga.

(8) One should always look upon other's wives as upon one's own mother.

(9) Having collected his forces together (एकत्र) he marched on the enemy and reduced him to obedience.

(10) Bravery (बल) and discretion never go hand in hand.

(11) In the case of an orphan, even a stranger should act the part of parents towards him.

(12) Draupadi, although she was the wife of the five Pandavas, loved Bhima most, because he surpassed all in manly qualities.

COMPOUNDS.

Ex. 8.

Use Compounds for italicized words.

(1) Arjuna, *who had in his hands the bow Gandiva*, followed the sacrificial horse.

(2) Chudamani, the king of Kausambi, went to the forest for hunting and there killed *nearly fifteen deer, five or six tigers and about twenty-seven other beasts.*

(3) They saw a man *who had worshipped a cow with sandal powder and other materials of worship.*

(4) He then ate fruits, *the juice of which was as sweet as nectar*, and drank water *as cold as ice.*

(5) I shall show you the hill *which was the place of resort* of the famous sage Kandu.

(6) Chandranana *the breath of whose mouth was as fragrant as the smell of a lotus*, fell in love with that prince *who surpassed Madana in beauty.*

(7) There are many trees in that garden, *the branches of which are laden with ripe fruit.*

(8) The man was thrown into a dungeon *with his hands and feet tied fast together.*

(9) There were *about eighty men in the temple, three or four of whom were ascetics, more than fifty soldiers and the rest beggars.*

(10) *Kanva sent S'akuntala to the house of her husband, who had already taken her hand in marriage.*

(11) *The famous temple of S'iva lies near the source of the river Gandaki.*

Ex. 9.

(1) *In India there are now many learned men, whose minds are attracted towards the language of the ancient Rishis.*

(2) *The forest of Chaitravana, void of any human being, was the residence of Mahasveta for a long time.*

(3) *The king took the fort, the front of which was guarded by brave soldiers.*

(4) *While sitting under the tree, I saw a tiger, who was afflicted by hunger and whose forepaw was wounded.*

(5) *He perceived that the sleeper, who was exposed to great peril, was his own son, Narayana by name.*

(6) *Vishvamitra, who had commenced a sacrifice, went to Dasaratha to ask for Rama and Lakshmana.*

(7) *Abhimanyu, whose bow was shattered to pieces by Karna and whose charioteer and horses were killed by Drona, took a sword in his hand and began to fight.*

(8) This is the son of Arjuna, *in whose hand there is a bow and on whose head there is a crown.*

(9) When Duryodhana despaired of success against the *Pandavas*, Karna encouraged him by taking a vow that he would fight *till there was life in him* in his cause and thus assist him *to the best of his abilities.*

(10) Although he married the woman *according to the rights of the Sastras*, he divorced her *when his heart was fascinated by another charming lady.*

(11) He went to the *marriage ceremony* of his friend accompanied by *his wife, children, and servants.*

(12) Benares is situated in the eastern direction of India where thousands of people go *every year* on a holy pilgrimage.

(13) *Being desirous of meeting his beloved* he ascended the upper surface of the palace by means of a rope hanging down from the window.

(14) Friend, you should find out for me a girl, *who is slender-waisted, moon-faced, lotus-eyed, and whose bodily frame is thin.*

Ex. 10.

(1) That king *had many wives*, as the ocean has thousands of rivers joining it.

(2) The country of Berar *abounds in thick forests, large rivers and high mountains.*

(3) The two kings formed an alliance *for mutual assistance at the time of danger.*

(4) *One day the sun and the wind began to quarrel for supremacy.*

(5) *Hari keeps awake during the whole night and sleeps in the afternoon.*

(6) *Charioteer, drive the horses in the north-east direction that we may catch the demon.*

(7) *A child ten days old is buried at death, while one past two years is burnt.* |

(8) *Shankara and Parvati and Ganapati and Kartikaya are the members of one family.*

(9) *The Mungoose and the snake are natural enemies of each other.*

(10) *The king (राजन्) of the Vangas obtained the way (पथिन्) to heaven by his virtuous deeds.*

(11) *A woman whose husband (मर्तु) is dead is called a widow. What is he called whose wife is dead?*

(12) *The town of Delhi is situated on the Yamuna while Prayaga is at the confluence of the Ganges and the Yamuna.*

(13) *The wood-cutter, with nearly 20 followers, went into the woods and began to fell down tall and stout trees.*

(14) *Without doubt, Rama, the best of warriors, will not accept the sovereignty enjoyed and left by another.*

(15) *The great Indra, when afraid of the rigorous austerities of sages, sends down lovely nymphs to disturb their penance.*

MISCELLANEOUS EXERCISES.

Ex. 11.

A boy, who was set by his master to watch his cows, used to cry "tiger," and when people from the surrounding parts came with guns and swords, he laughed at them and said that there was no tiger. In this way he deceived the people several times. One day, however, a tiger did really come, and when the boy cried out, "tiger, tiger," the people said :—"The boy is a great liar, we will not go now. He is mocking us as usual." So saying, they did not go, and the tiger killed all the cows. It is well said that,

None will trust a liar's word,
Even though his word be true.
He, who lies to hide a fault,
Turns a single fault to two.

Ex. 12.

Govind—Where were you just now, Rama, when I went to call you ?

Rama—I was in the compound, engaged in playing.

G.—And you told your master that you had not been there.

R.—If I had told him I was there, he would have been angry ; for he told me not to go there.

G.—Then you told a lie to hide your fault ?

R.—I do not understand what you say. What is meant by telling a lie ?

G.—To tell a lie is to say that you have done a thing when you have not, or that you have not done a thing when you have done it.

R.—And is this wrong? I hear others do so.

G.—Even if all the world do this, it is wrong.

R.—But no one knows it; how then can it be wrong?

G.—Does not God know it?

R.—Yes, but will God punish liars?

G.—He will, to be sure; for, He loves those who are good and will punish those who do what is bad.

Ex. 13.

An ass, finding a lion's skin, disguised himself with it, and ranged about the forest, putting all the beasts that saw him to great fear. After he had diverted himself thus for some time, he met a fox, and being desirous to frighten him too, as well as the rest, he leaped at him with some fierceness, and endeavoured to imitate the roaring of the lion. "O sir," says the fox, "if you had held your tongue, I might have taken you for a lion, as the others did, but now that you bray, I know who you are. Or, it is wisely said:—

Asses and owls, unseen, themselves betray,
When these attempt to hoot, or those to bray.

Ex. 14.

Some boys in a school were once asked by their teacher, "Have we anything that was not given to us by God?" A young boy, nearly five years old, at once

answered, "Yes, Sir, sin." The young boy was right. Many persons try to throw the blame of their bad conduct upon God. They say that it is their fate to do wrong. But there is no such thing as fate. Whenever we sin, the fault is our own. If a wicked man tried to lay the blame of his bad conduct upon a kind, wise and good father, he would only make himself contemptible. It is a great sin to blame God for our own wicked conduct.

Ex. 15.

Said a cown to a Brahman, "Sir, tell me, I pray, For crushing a spider what fine must I pay?"

"Why, friend," he replied, "it's a grievous offence; And demands an atonement of serious expense."

"Indeed, then, alas! with deep sorrow I am filled, Your son a poor little spider has killed."

"Out, fool!" cries the Brahman in anger, "away! For killing a spider there's nothing to pay."

Ex. 16.

My brother has eight mangoes and I have 58, how many have we both? Sixty-six. If we ate 18 of them, how many should we have? Forty-eight. How old are you? I am thirteen. Krishna is quite grown up; he is more than 22 years of age. Add together thirteen and twenty-two, and the sum is thirty-five. If we subtract thirty-five from ninety-four, the remainder is fifty-nine. Fifty-nine multiplied by four gives two hundred and thirty six. Two hundred and thirty-six added to fifty-five gives two hundred and ninety-one. Divide six hundred and fifteen by fifteen, the quotient is forty-one. Add

together fifty-eight, one hundred and thirteen, and sixty-four, and tell me what you get. Two hundred and thirty-five.

I saw on the road 53 cows, 96 horses and 103 camels. Do you not know that 32 letters make an *anushtup* metre? When 36 is repeated five times, the result is 180. O brave king, what will you do with these 5,000 foot-soldiers, and 2,000 cavaliers? When the population of the village was calculated, it was found that there were 301 males, 239 females and 1,486 children.

Ex. 17.

N. B.—Use compounds for the italicized expressions.

A tiger and a sheep came to the same river to drink; the tiger stood above, the sheep *a long way below*. The tiger, *prompted by hunger*, sought a cause of quarrel. "Why" says he, "do you spoil the water to me, who am drinking of it?" The sheep being afraid replies, "How can I, O tiger, do what you complain of?" The water runs from you to me." *Overcome by the force of truth*, he says, "six months ago you spoke ill of me." The sheep answers. "I was not born then." "Then it was certainly your father, who calumniated me." says the tiger, and seizing the sheep, punished him by an unjust death.

This fable is written for those, who oppress the innocent on false pretexts.

Ex. 18.

A certain husbandman was lying at the point of death, and calling his two sons to his bedside, spoke

to them thus:—"My dearest children, I have no estate to leave you but my garden. My treasure lies buried somewhere there, but I do not know the exact place. Farewell, then, my children. Be honest in all your dealings and kind and loving to each other, but do not forget my advice regarding the garden." Soon after the death of the old man, his sons set about searching for his treasure which, they thought, was hidden in the garden. "When it is found," said they, "we shall have enough money and may live like the sons of a king." But though they found no golden treasure, still the ground was well tilled, and it yielded abundance of vegetables and fruits that year, and it proved a treasure indeed.

Ex. 19.

An old man was busily engaged in planting a mango tree by the side of a road. A young man who passed by came up to him, and rudely said to him, "Sir, will you answer the question that I put you now? Why do you plant trees who cannot hope to eat their fruits?" The old man gently raised up his head and leaning on his spade, replied, "Young boy, you have put a good question. Some one planted trees before I was born, and I have eaten their fruits. So I now plant trees for others that they may eat when I am dead." Hearing this, the boy was ashamed of his rude question, and quietly took his way.

We owe to others many of the comforts which we enjoy; should we not then try to do them good in return?

Ex. 20.

A foolish crow once wished to be white like a swan. For this purpose he left his former companions and lived by a lake. There he every day washed his feathers in the water till he was tired. At the end of a month the crow was just as black as before, and as he did not get proper food, he became so thin that he died of starvation.

We cannot change our nature,
We should be content to live where
God has placed us, and not try to be
What he did not intend us to be.

Ex. 21.

There was once a little boy whose name was Govinda. His father one day gave him a small axe which Govinda took to the garden. He roamed about trying it upon nearly everything that came in his way. At last he came to a young mango-tree and began to try the axe on it. He soon made some deep cuts in the tree, and then walked away to another part of the garden.

The Mango-tree was greatly prized by his father, but Govinda forgot all about it. By and by his father came to that part of the garden where the tree stood. He was very sorry when he found his fine mango-tree almost ruined. "Govinda," said he sternly to his son, "who has done this?" Did Govinda reply, "I don't know, father"? No. Did he lay the blame on any one else? O no! With tears in his eyes he looked up to his father's face, and said, "Father, I can't tell a lie, I did it."

Noble boy ! He was not afraid to tell the truth, and his father at once forgave him.

Boys are often tempted to speak what is not the truth. When that happens, let each one think of Govinda and try like him to say, " I can't tell a lie. " Come what may, boys, speak the truth.

Ex. 22.

A lion prowling through the woods,
In eager search of prey,
By chance was caught within a net,
And could not get away.
He tried in vain to free himself
From this unwelcome house ;
When lo ! from out its hole there crept
A tiny little mouse.
It nibbled, with its teeth so small,
The cords that formed the net,
Till, one by one, the strings gave way
And free the lion set.
This shows that we should not despise
The humblest thing that lives ;
The strongest at some time may need
The help the weakest give.

Ex. 23.

A thief one night entered into the dwelling of a certain Saint. Not being able to find anything, he was about to take his departure, when the pious man, raising his head, called out to him, " Hark ye, friend; it is useless searching here for the riches of this world, but come with me, and you shall secure the good things of the next." Surprised at this unexpected

call, the thief replied that he would; and approaching the good man, he made confession of his faults. Early in the morning the saint conducted him to the temple and presented him to his disciples, saying, "This man was a thief who came to take me, but I have taken him." The thief afterwards became a distinguished Saint.

Ex. 24.

A mouse, that dwelt near the abode of a great magician, was kept in such constant distress by its fear of a cat, that the magician, taking pity on it, turned it into a cat itself. Immediately it began to suffer from the fear of the dog, so that the magician turned it into a dog. Then it had the fear of a tiger and the magician in disgust said:—"Be a mouse again. As you have only the heart of a mouse, it is impossible to change your nature by giving you the body of a noble animal." The poor creature again became a mouse.

Ex. 25.

One day a fisherman went with a large net to the sea to catch fish. The sea being agitated, he could not find any fish for a long time, but luckily at last he came by one which was very small. When he drew up his net and took out the fish, the latter submissively implored the fisherman, "Sir, be pleased not to kill me. I shall not be even a morsel to you for one time. When I grow up and become a large fish, you may catch me." The fisherman was moved by his entreaty and allowed the little fish to go.

into the water again, but he did not know that he had thereby lost his prey for ever.

Ex. 26.

(N. B.—Use compounds for the italicised expressions.)

One day in the month of Chaitra, an Emperor went out to hunt, *along with his prime Minister and courtiers.* While roaming about in the jungles, they saw a river, *which was overflooded in consequence of heavy rain.* The Emperor stopped on the bank of the river, and hearing how the water made a roaring noise, asked his Minister, "Can you tell me why the river is crying so loudly?" "My Lord," replied the Minister:—"She is crying because she is going from *the house of her father, the lord of Mountains,* to her husband, the sea." Hearing this reply the Emperor was greatly pleased and admired the intelligence and promptness of his minister.

Ex. 27.

The lion is called the king of beasts. He is fierce and both very noble-looking and of great strength. The home of the largest lions is far away in wild mountains and deep thickets. He seldom goes abroad during the day; but when the sun goes down, he leaves his den and goes forth to hunt. He steals along softly and makes no sound as he treads. When all is still, his terrible voice is heard. In the silence of the night it sounds like thunder. If he is near a village, the dogs bark, and horses, oxen and camels run about in terror, for they know the voice of the lion. He goes on to the place where the cattle are kept and in a few minutes a horse or cow falls

beneath his terrible paw. Although the lion seldom leaves his den before evening, yet when he is hungry he may even in the day time be found roaming over the plains.

Ex. 28.

In ancient times there lived in Benares a Prince who ruled his subjects as if they had been his children. One day a vulture alighted upon his palace, whereupon the king, having taken it for a sign of some future calamity, convoked a great assembly of Pandits, and addressed them thus:—"Hear, ye Pandits, a vulture has alighted on my house, and this leads me to apprehend a misfortune. What rite can avert it?" The Pandits answered all together:—"Sire, this vulture must be killed, and an oblation made of its flesh." "But how shall I catch the vulture?" asked the king. Upon this all were silent. At last a Brahman, who was seated in the assembly, and had lately come from Kanyakubja, said; "I had gone to Kanyakubja on account of procession to a holy place, and at that time a vulture descended on the King's palace, just as on your Majesty's. Then the King of the country, convoking the Brahmans, captured the vulture by means of charms, and offered a sacrifice of its flesh. Of this I was an eye-witness; and I advise your Majesty to do the same."

Ex. 29.

An ant one day was very thirsty; so she went to drink at a cool, clear stream. By chance she fell in. She tried in vain to reach the bank, and would have

lost her life, had not a dove seen her in that sad plight. In an instant the dove broke off a small branch from a tree and let it fall into the water, close to the ant. She got upon it and so came safe to the land. Soon after there came a man. In his hand he carried a net with which to catch birds. He saw the dove and thought how glad he should be if he could take her. So he fixed his net on the ground without the bird seeing what he was about. But the little ant had seen all. Just as he was on the point of catching the dove, she gave him a sharp bite upon his heel. The man gave so sudden a start that the dove took fright and flew away.

One good turn deserves another.

Ex. 30.

A pair of doves lived for a long time in a forest upon a banyan tree. One day the male dove said to the female :—" Alas ! my dear, the time of our death has nearly approached. See, at the foot of the tree there is a fowler, with bow in his hand and an arrow upon the string, taking aim to shoot us. If we attempt to escape by flying, immediately above us is a hawk wheeling round, ready to pounce upon and eat us. How can we possibly survive this danger ? " As the male dove was thus grieved, the female endeavoured to console him, saying : " O my dear, why are you so anxious ? By the favour of God troubles that come like mountains will disappear like straws. What good do we get by being anxious ? God's will be done. " Just as she was speaking, a deadly snake came and bit the fowler's right heel. Affected by the poison, the fowler shot at random, and the arrow, instead of

hitting the doves, pierced the hawk that was hovering there to eat them and it fell down dead. The fowler, too, died from the snake's poison. Thus the doves escaped death.

Learn to trust in God at all times.

Ex. 31.

An ass was one day travelling with a lion, who wanted the assistance of his braying in frightening the animals he was hunting. The ass felt very proud of his company, and did not like to speak to his old acquaintances. As they were travelling along in this manner, the ass met an old friend of his own race, who very civilly saluted him. The ass started back with a stare and said:—"Really you are very impudent. I do not know you." "Why not?" replied his friend, "because you are in company with a lion, are you any better than I am,—anything more than an ass?"

/ Narrow-minded people, who, in prosperity, forget the friends of their humble days, are nearly as wise as the ass in the fable.

Ex. 32.

Two women went to market, each carrying on her head a heavy basket of fruit to sell. The one murmured and fretted all the way, but the other only joked and laughed. The first said vexedly:—"How can you go on laughing so? Your basket is as heavy as mine, and you are not one bit stronger. I don't understand it." "Oh," said the other, "I have a certain little plant that I put on the top of my load

and it makes it so light that I hardly feel it. Why don't you do so too ?" " Indeed," said the lazy one " it must be a very precious little plant. I wish I could lighten my load with it. Where does it grow ? Tell me. what do you call it ?" " It grows " replied the other, " wherever you plant it and allow it to take root. Its name is Patience."

Ex. 33.

Twinkle, twinkle, little star,
How I wonder what you are !
Up above the world so high
Like a diamond in the sky ;
When the blazing sun is gone ;
When he nothing shines upon ;
Then you show your little light ,
Twinkle, twinkle, all the night,
Then the traveller in the dark
Thanks you for your tiny spark,
He could not see which way to go
If you did not twinkle so.

Ex. 34.

It is not pleasant to work all the time, nor is it useful to play all the time, but while you are at work you should work in earnest, and then you will be the more happy when you play. Lazy boys are apt to be bad boys, and bad boys are apt to grow up to be bad men. Try to be careful at all times. The surest way to be careful and happy is to be good. Bad boys cannot be happy, for there is something in their minds that will trouble them if they are bad. Do one

thing at a time, and do it well. If you have any work to do, begin it in earnest ; and you will soon finish it. If you have a lesson to learn, do not stop to think how hard it is, but study and do nothing else until you have learned it. There is no better remedy than perseverance to accomplish anything.

Ex. 35.

I met a little cottage girl,
She was eight years old, she said ;
Her hair was thick with many a curl
That clustered round her head.
“ Sisters and brothers, little maid,
How many may you be ? ”
“ How many ? Seven in all.” She said,
And wondering looked at me.
“ And where are they, I pray you tell.
She answer’d, “ Seven are we ;
And two of us at Conway dwell ;
And two are gone to sea ;
Two of us in the churchyard lie :
My sister and my brother ;
And in the churchyard cottage I
Dwell near them with my mother. ”
“ You run about, my little maid,
Your limbs (they) are alive ;
If two are in the churchyard laid,
Then ye are only five. ”
The little maiden would reply :
“ O master, we are seven—”
“ But they are dead, those who are dead,
Their spirits are in heaven.”

Twas throwing words away : for still
The little maid would have her will
And said, " Nay, we are seven. "

Ex. 36.

A doe that had but one eye used to graze near the sea ; and that she might be the more secure from harm, she kept her blind eye towards the water from whence she had no apprehension of danger, and with the other surveyed the country as she fed. By this vigilance and precaution she thought herself in the utmost security. One day a sly fellow with two or three companions, who had been poaching after her for several days in vain, at last took a boat, and came gently down upon her and shot her. The doe, in the agonies of death, breathed out this doleful complaint :—
" O hard fate, that I should receive my death's wound from that side whence I expected no ill, and be safe in that part where I looked for the most danger ! "

Ex. 37.

A man was taking a basket of plums to market. He carried the basket on his head. As he walked along the road, three or four of the plums fell on the ground. The man did not notice them fall, so he went on. But a poor boy saw them fall, and picked them up. " Here, here, " he called to the man, who turned round, when he heard him and stopped. The boy brought the plums to him and put them in his hand, " Thank you " said the man, " and now take the best you can pick for yourself, for you are an honest boy. When the man had gone on, another

lad came up and said to the boy, "You could have given some to me." "No, no," replied the boy, "you may take this plum if you like, for it is mine; but if I had given you what was not mine, I should have committed a theft. Though I am poor, I am too proud to lose my good name."

Ex. 38.

Two men were going through a forest. "I am afraid," said the one, "that we may meet with wild beasts, for I see the tracks of their paws on the ground." "Fear nothing, friend Quick-wit," cried the other whose name was Braggart. "In case of an attack we shall stand by one another like men, I have a strong arm and a stout heart."—Just then a low growl was heard from a thicket near. In an instant Braggart, who was nimble, climbed up on a tree, leaving his friend to face the danger alone. But Quickwit's presence of mind did not fail him. He could not fight, he could not fly, but laid himself flat on the ground, so as to appear quite dead. Out of the thicket rushed a huge bear and at once made up to poor Quickwit but he did not wince or move, and the bear thinking him dead plunged again into the thicket leaving him quite unharmed.

When Braggart saw that the danger was over, he came down from the tree. Somewhat ashamed of his cowardly conduct, he tried to pass off the matter with a joke. "Well, my friend Quickwit," said he, "what did the bear say to you, when he whispered

into your ear ? ” “ He told me, ” replied Quickwit, “ never again to trust a boaster like you. ”

/ The hour of danger often shows that the greatest boasters are the greatest cowards. Let courage be proved by deeds, not by words.

Ex. 39.

A certain clownish fellow was driving his car along a miry road, when the wheels stuck so fast in the clay that the bullocks could not draw them out by any amount of labour. Upon this the ignorant cartman began weeping and prayed to Indra to come down and help him. The God, however, looking at him from a cloud, bade him not to lie there idle, that if he wished that his cart should come out of the mire, he ought to work himself, and that he should, therefore, get up, apply his own shoulder to the wheel, and whip his bullocks ; “ and this ” he said, “ is the only way for you to obtain assistance. You must always know that you will not get whatever you may want merely by importuning heaven with your prayers. Generally God helps those who help themselves. ”

Ex. 40.

There was once a King, who had in his Queen not only a beautiful and affectionate, but also an intelligent lady. On one occasion, the King was displeased with her and said : “ I don't want you any longer in my house. You may go to your parents' house. The Queen became very sorry for it, and after many importunities on her part, he allowed her to take with her what she considered dearest to herself. The

Queen made the necessary preparations for her journey, and calling her husband into her apartment gave him a glass of wine filled with soporiferous mixture and said, "my dearest husband, all I now wish for is that you will kindly take this glass as a token of my separation." The King, not knowing the Queen's trick, drank it and soon fell into a deep sleep. The Queen then caused him to be laid in a carriage and went to her father's house, and laid her husband in a bed. When the king awoke, he looked round him amazed, but none came to him but the Queen. She said: "Dear Lord, you are not in your palace now, as you perhaps believe to be. You commanded me to take with me whatever I thought dearest and best; and since I had nothing as dearest or best as yourself, I brought you with me." At these words the king was delighted and they both went back to their palace.

Ex. 41.

Two boys were once playing under a tree, when a nut fell from it near them. One of them picked it up. The other boy said:—"It is my nut, for I saw it fall." "No, it is mine," said the other, "for I picked it up." Just then a bigger boy came along and said, "what are you disputing about?" The little boy told him the account. "Give it to me," said the elderly boy, "and I will decide the question so as to end your quarrel." So he cracked the nut, and gave one half of the shell to one boy saying, "this is for you, because you saw the nut fall." He then gave the other half of the shell to the other boy,

saying, "this is yours, because you picked up the nut." Then putting the kernel into his own mouth he said, "and this is mine for my trouble in cracking it."

/ Going to law often ends in this way. The costs take all that is of use and leave but shells for him who is said to win.

Ex. 42.

As a dog was crossing a brook with a bone in his mouth, he saw his own image in the clear water and mistook it for another dog carrying another bone. Not content with what he himself possessed, the greedy creature snatched at the prize which he saw below. In doing so he of course dropped the real bone, which fell into the brook and was lost.

This short fable teaches us that we should abstain from over-desire. We should always be content with what God gives us according to our fitness. The greedy, grasping at more than they have, often lose even that which they might in peace have enjoyed.

Ex. 43.

The jester of King Peter the Great was remarkable for his ingenuity in extricating himself and others from trouble. A cousin of his, on one occasion, fell under the monarch's displeasure and was about to be executed. The jester presented himself at the court to request his Majesty to grant a pardon. On seeing him enter the Chamber of Council and divining his errand, the monarch said to him, "It is of no use

coming here. I swear that I will not grant what you are going to ask." Quick as thought the fool dropped upon his knees and exclaimed—"I beseech your Highness to put my cousin to death without delay." The monarch, being thus caught in his own words, simply laughed and sent a pardon to the offender.

Ex. 44.

"How many drops of water are there in the Sea and how many stars are there in the Heaven?" asked the king one day to his minister. "My Lord," answered the minister, "I will answer both these questions very easily, but first of all it is necessary that your Majesty shall stop all the water on the earth, so that not one drop shall flow into the sea before I count them. I shall then be able to tell your Majesty how many drops of water there are in the Sea." At this speech the King was at his wit's end. "Well, then never mind the first question," said he, "just answer the second." "Very well, my Lord," said the minister and accordingly took a sheet of paper, and made in it with a pin so many minute holes that they were too numerous to be seen or counted. He then gave the sheet to the King, and said, "Sovereign, so many stars are there in the Heavens as there are holes in this paper; pray count them." But neither the King nor anybody in the Court was able to do so, and they were ashamed.

Ex. 45.

A poor, covetous man, who had scraped together a good parcel of money, went and dug a hole in the

of his fields and laid it there. The great pleasure of his life was to go and look upon this treasure once a day at least. One of his servants observed this one day, and guessing there was something more than ordinary in the place, went at night and carried it off. The next day, returning as usual to the scene of his delight, and finding that it had been ravished away from him, he tore his hair for grief and made, by his doleful complaints, even the trees and meadows, as it were, his co-sufferers. At last a neighbour of his, who knew his temper, heard him lamenting, and being informed of the occasion of his sorrow, went up to him and said :—" Cheer up man, thou hast lost nothing, there is the hole for thee to go and peep at still ; and if thou canst but fancy thy money there, it will do just as well. "

Ex. 46.

A certain celebrated but foolish astrologer, in once consulting the horoscope of a King, thoughtlessly predicted that the King was destined to die on a particular day. This prediction buried the King into great sorrow and he grew weaker and weaker every day. so that shortly after he lay prostrate on his bed, as if he were afflicted by some serious illness. This King had a wise minister, who noticed his master's condition, and having learnt what it had proceeded from, called the astrologer, in the presence of the King, and cunningly inquired of him, among other things, how long he himself was destined to live and in what manner he was doomed to die. The astrolo-

ger, who was not so clever as to understand the object of the inquiry, answered very fearlessly that according to his horoscope, he would not die until he was eighty years old and by no other disease but fever. "Will you then die by no other means?" inquired the minister. "Certainly not," answered the astrologer. When the minister saw that the King had heard all that was said by the astrologer, he immediately caused the astrologer's head to be severed from his body. This convinced the King what belief could be placed in such predictions, and he soon after recovered and became as healthy as before.

Ex. 47.

There once lived, at Hemapura, a poor wood-cutter, whose employment it was to chop wood in the forest every day. One day he went into the forest as usual, and discovered a big tree. So he took his axe and began to fell it, when immediately an evil spirit, in a hideous form, presented himself before him and begged of him not to fell the tree, which, he said, was his abode. The woodcutter was frightened to death at the sight of the evil spirit, but he summoned courage and inquired what return he would make for the tree. "I will enrich you," said the spirit, "and for twelve long years obey your orders whatever they may be, but on one condition that if you keep me unemployed for even a moment, you will forfeit all your wealth and your life in the bargain." The woodcutter agreed and returned home full of joy. Close upon his heels came the evil spirit with thousands of bags filled with

gold mohurs and asked what else he had to command. The woodcutter then ordered him to build for him a magnificent palace and furnish it with everything that was necessary. The evil spirit did all that was required in the twinkling of an eye, and waited for further orders. Thus, for a few days, the woodcutter gave the evil spirit orders, till at last he had nothing left to wish for; but the remembrance of his condition with the evil spirit made him tremble. But a thought luckily entered in his head; so when the evil spirit applied for further orders, he pointed to a long pole, and instructed him to plant it in the compound and keep himself going up and down till he was told to stop. By this stratagem the woodcutter overreached the evil spirit, and thereby escaped the forfeiture of both his wealth and life, and on the other hand the evil spirit had enough of employment for the whole twelve years.

Ex. 48.

"What thing is the dearest of all to creatures in this world?" inquired the Emperor one day of his favourite minister. "My Lord," answered the latter, "there is nothing in the world so dearest to any one as one's life." "No, no," said the Emperor, "you are quite wrong in this opinion." The minister said nothing more, but unknown to the Emperor, he caused a deep fountain to be erected in the courtyard having a post in the centre. This done, he placed on the post a monkey with her little young one, and turned up the water-screw. He then invit-

ed the Emperor and all the courtiers to witness the scene. Then they found that the higher the water rose the higher the monkey ascended the post, till at last the post sank beneath the water and was invisible. Then the monkey took her young one and seated it upon her head: but when the water rose up to her neck, she placed it under her seat to save herself from drowning. The minister then joined his hands and asked the Emperor whether his assertion that, "there is nothing in the world so dearest to one as one's life," was not quite right.

Ex. 49.

A certain Brahman once went into a forest and performed severe austerities to propitiate the sylvan God. For several days, he lived upon wild fruits and leaves of trees, and then gave up eating and drinking till the God of the wood pitied him and asked him to wish for three things, saying he would have them. This foolish Brahman had an ugly wife and having a desire to see her beautiful he wished that she should become the most handsome lady in the land. This wish was immediately realised. He then reserved the remaining two wishes for future occasion. His happiness, however, was of short duration; for when the next day his wife went to the well as usual for water, the King of the country saw her, and became so enamoured of her beauty that he sent men and had her carried forcibly to the palace. The Brahman was enraged at the King; so he wished for the second time, that she be changed into a wild bear. This was accordingly done, and when the King

went to pay her a visit in the evening, he saw before him a bear which stood upright on its hind legs. The King called for help, and the bear was driven off into the forest. The Brahman then wished for the third time that his wife be an ugly woman as before and return to her house. Thus after performing such severe austerities, the foolish Brahman reaped nothing from his three wishes but repentance and sorrow during the remaining part of his life.

Ex. 50.

In the winter season a commonwealth of ants were busily employed in the management and preservation of their corn which they exposed to the air in heaps round about the avenues of their little habitation. A grass-hopper, who had chanced to outlive the summer and was likely to starve with cold and hunger, approached them with great humility and begged that they would relieve his necessity with one grain of wheat or rice. One of the ants asked him how he had disposed of his time in summer that he had not taken pains to lay by a stock as they had done. "Alas!" said he, "I passed away the time merrily and pleasantly in drinking, singing and dancing, and never once thought of winter." "If that be the case," replies one ant, "all I have to say is that they who drink, sing and dance in the summer must starve in the Winter."

Ex. 51.

A mule and a horse, laden with large bags of salt, were going along the high road. The sun was hot

and the poor mule, having had a hard day's work, was much tired. So he said to the horse : " I wish you would carry part of my load, for I am so tired that I feel ready to drop. You cannot be as tired as I am, for you came out of the stable only an hour ago. " No such thing shall I do, " said the horse, " my master knows well enough how much we can each carry. " The poor mule said no more; but before he could reach the top of the next hill he fell down dead, and the master, on coming up, took all the load from the mule's back and placed it on that of the horse.

The horse now having a double load had hard work to go the rest of his way. More tired at every step and feeling as if his back would break, he over and again wished that he had helped his friend, the mule.

Ex. 52.

A lion and a bear, while roaming in a forest, found the carcass of a deer. The question arose as to which of them had the best right, to take it. Not being able to settle the matter in a friendly way, they fell to blows. The battle was long and severe on both sides. They held out, tearing and worrying one another, until both were so faint from loss of blood that they lay panting on the ground. A fox seeing their helplessness, stepped in between them and carried off the prize. The two combatants saw this without having strength to prevent. " Ay ! " said they, " what foolish creatures we have been ! We have been injuring one another only to fatten a rogue. "

Avoid going to law. Such bad passions are sometimes raised that people care not if they destroy themselves, provided they can ruin their enemy. Lawyers get all the benefit. When disputes arise, two or three good men should be requested to settle them.

Ex. 53.

A certain Emperor, having learnt from various sources that the caste of the Brahmans was the most pious and superior to all, had long wished to become a Brahman. He accordingly one day communicated his wish to his minister and strictly enjoined him to find out some legal means by which his wish could be obtained. The minister was at a loss what to do. "How indeed can a Musalman," thought he to himself, "be made a Brahman?" Thus several days passed away without anything being done in the matter, till at last one day the Emperor was so impatient that he threatened to punish the minister the next day unless he found out the means. The minister was exceedingly grieved at this; but he summoned courage, and early the next morning went to a river outside the town with a donkey and engaged himself in washing and rubbing it till it bled profusely. On the other hand, the Emperor sent for him to know what steps he had taken, and, on being informed of where he had gone and what he was doing, he himself went to the river and asked him what he was about. "My Lord," said he, "I am trying to transform this donkey into a horse." "Are you a fool?" reiterated the Emperor, "to think of being able to do

so? Can a donkey be ever changed into a horse?" "Why not, my Lord?" answered the minister, "if a Mahomedan can be converted into a Brahman?" The Emperor was ashamed at this reply, and returned to the town along with the minister, quite contented with his own caste.

Ex. 54.

A certain King had three sons, whom he loved so much, that he was at a loss to know which of them was fit to succeed him after death. At last, when the day of his death approached, he called them to his bedside and spoke to them:—"Dear children, I have something in my mind which I wish to tell you. Whichever of you is the laziest will be King when I am dead." "Then, father," said the eldest son, "the kingdom belongs to me, for I am so lazy that if I lie down to sleep and tears come into my eyes, I yet go to sleep without wiping them away." "No, papa," cried the second son, "the kingdom belongs to me, for I am so lazy that, when I sit by the fire to warm myself, I allow my feet to be scorched before I draw them away." But the third son said:—"No, no, father, then surely the kingdom is entirely mine, for I am so lazy that, were I about to be hanged and even had the rope round my neck, if any one should give me a sharp sword to cut it with, I should allow myself to be swung up rather than take the trouble to cut it off." On hearing the statements made by the three sons respectively, and seeing their utter unfitness to occupy the throne, the King chose one of his wise kinsmen as his successor.

Ex. 55.

There was once a great emulation between the frog and the mouse as to which should be master of the fen, and wars ensued upon it, but the crafty mouse, lurking under the grass, made sudden sallies and often surprised the enemy at a disadvantage. The frog, excelling in strength, and being more able to leap abroad and take the field, challenged the mouse to a single combat; the mouse accepted the challenge and each of them entered the lists, armed with the point of a rush instead of a spear. A kite, sailing in the air, beheld them afar off and while they were eagerly bent upon each other and pressing on to the duel, this fatal enemy descended upon them and with its crooked talons, carried off both the champions.

Nothing so much exposes a man's weak side and lays him so open to an enemy, as passion and malice. He whose attention is wholly fixed upon forming a project of revenge, is ignorant of the mischief that may be hatching against him from some other quarter, and when attacked, is unprovided with the means of defending himself.

Ex. 56.

One very hot summer, when all the springs and brooks were dry, a fox looked about all day in vain for water to drink. He even crept slyly into a farm-yard; but the dog saw him, and he had to leave in a great hurry. At last he thought of an old well in the middle of a field near the farm and to it he set off

with all speed. When he came to it, he found that the water was quite out of his reach. He tried again and again to reach it and at last tumbled in heels over head. He was not, however, much hurt and as the water was not very deep, he was glad enough to drink. When his thirst was gone, he wished to get out, but the sides of the well were so steep that even when standing on his hind legs, he could not reach half way to the top. There he was a close prisoner. The next morning a goat came down to the well; and seeing the fox there, said, "is the water good?" "Oh!" said the fox, "come down, my friend; it is so good that I cannot stop drinking it." So down jumped the goat; but no sooner was he down than the fox leaned on his back and in an instant was on the green grass. As he sprang to the top of the well, he turned round and said, "Thank you; I bid you good morning." The silly goat soon saw how foolish he had been to listen to the cunning fox.

Never trust those who are known to be sly and selfish.

Ex. 57.

One day a jackdaw, seeing the beauty of the plumage of peacocks, thought to himself:—"How beautiful shall I appear if I become like peacocks, and strut about like them?" So he resolved what to do. He gathered up some feathers of peacocks, cast off by them, on his body and went into a company of peacocks. He had thought that he would pass for a peacock; but the peacocks soon discovered his vile

trick and, provoked by his foolish vanity, they tore off the borrowed feathers from him, pecked him and drove him out of their company. The unhappy jackdaw then wished to return to his old friends, the jackdaws : but when he went amongst them, they did not notice him, and he was obliged to leave them and pass his days in loneliness and misery.

This fable shows the folly of those who set their hearts on fine clothes and who try to lead a life above their station. /So long as we keep in the place which God has given us, we are happy and people honour and respect us, but nothing is so absurd as the vanity which makes us try to seem finer or richer than we really are.

Ex. 58.

A great storm of wind that blew among the trees and bushes so frightened a number of hares that they ran about as if they were mad. When they thought of the many dangers to which they were daily exposed from hunters and dogs, they resolved that it would be better to put an end to their lives at once. With this sad resolution the hares went towards a lake, where they determined to drown themselves. As they approached the bank, a large number of frogs were so frightened at the sight of the hares that they leaped into the water and dived to the very bottom.

A cunning old hare, observing this, called to the rest and said:—"Hold ! have a care what you do. Here

are other creatures, I perceive, which have their fears as well as we. Let us not, therefore, fancy ourselves the most miserable of any upon earth.

People often feel discontented with their own position in life, when they do not fully understand that of others.

Ex. 59.

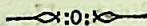
A stag, quenching his thirst in a clear lake, saw his own image in the water. He was struck with the beauty of his branching horns; but he felt ashamed of his slender legs. "What a pity is it," said he, "that such a noble figure as mine should owe its support to four vile broomsticks! If my legs had been anything like my horns, there would have been no beast equal to me on the face of the earth." In the midst of this vain talk the stag was frightened by a cry of hounds. Away he flew over the plain and soon left the dogs and huntsmen at a great distance behind him. He might have escaped, but as he rushed into a forest, his horns were entangled among the branches of the trees. There he was held till the hounds came on and tore him to pieces. When dying, he cried out, "how ill do we judge of our true advantages! The legs which I despise would have borne me away in safety, had not the antlers, of which I was so vain, brought me to ruin."

Ex. 60.

An old man had many sons, who were often falling out with one another. When the father had exerted his authority and used other means in order to recon-

cile them, and all to no purpose, at last he had recourse to this expedient. He ordered his sons to be called before him, and a short bundle of sticks likewise; and then commanded them, one by one, to try if with all their strength they could any of them break it. They all tried, but to no purpose; for the sticks being closely and compactly bound up together it was impossible for the force of man to do it. Then the father ordered the bundle to be untied, and gave a single stick to each of his sons, at the same time bidding him try to break it. When each of them broke it with all imaginable ease, the father addressed them to this effect:—"O my sons, behold the power of unity! For, if you likewise keep yourselves strictly conjoined in the bonds of friendship, it would not be in the power of any mortal to hurt you. But when once the ties of brotherly affection are dissolved, how soon do you fall to pieces, and are liable to be violated by every injurious hand that assaults you?"

SECTION IV.

SELECT MORAL SENTIMENTS AND
GENERAL PRECEPTS.

| A heavy blow, inflicted by a foe, is often easier to bear than griefs, however slight, that happen casually.

2.

As drifting logs of wood may happily meet
On ocean's waters surging to and fro,
And having met, drift once again apart ;
So fleeting is man's association
With wife and children, relatives and wealth,
So surely must a time of parting come.

3.

| Whatever work a man performs,
The most effective aid to its completion—
The most prolific source of true success—
Is energy without despondency.

4.

| Time is awake while mortals are asleep ;
None can elude its grasp, or curb its course ;
It passes unrestrained over all alike.

5.

| A wife is half the man, his truest friend,
Source of his virtue, pleasure, wealth—the root—
Whence springs the line of his posterity.

6.

High-minded men delight in doing good
Without a thought of their own interest.
When they confer a benefit on others;
They reckon not on favours in return.

7.

Bear railing words with patience ; never meet
An angry man with anger, nor return
Reviling for reviling, smite not him
Who smites thee, let thy speech and acts be gentle.

8.

Ever act in such a way by day that thy sleep may
be tranquil in the night ; and so comport thyself when
thou art young, that when thou art grown old, thy
age may pass in calm serenity. So ply thy task through-
out thy life, that when thy days are ended, thou
mayest enjoy eternal bliss hereafter.

9.

Reflect that health is transient, death is impend-
ing. Never do aught in thy youthful strength to
grieve thy conscience, lest when weakness comes, and
thou art laid on a sickbed, remorse and fear augment
thy suffering.

10.

Men, deluded by fear, anger, and avarice, do not
strive to understand themselves. One is proud of rank,
condemning those of low degree; another boasts of
his learning and calls men of less wisdom fools ; and
a fourth plumes himself upon his rectitude, censuring
other people's faults. But when they are all taken to
their last resting place, what difference is there

between them ? Since, therefore, all are levelled by the grave, why, foolish mortals, do you wrong each other ?

11.

/ He, who lets slip his opportunity, and turns not the occasion to account, finds not again the fitting time for action though he may ever strive to execute his work.

12.

/ Enjoy thou the prosperity of others, though thyself not prosperous ; noble men take pleasure in their neighbour's happiness.

13.

/ Death falls upon a man all unawares like a ferocious wolf upon a sheep; therefore, do not delay. This very day perform to-morrow's work, this very morning do thy evening' task. When duty is discharged, then if you live, honour and happiness will be your lot, and if you die, supreme beatitude.

14.

/ This is the sum of all true righteousness. Treat others, as thou wouldst thyself be treated. In causing pleasure or giving pain, in doing good or injury to others, in granting or refusing a request, a man obtains a proper rule of action by looking on his neighbour as himself.

15.

/ Before old age and death hasten towards thee and break up thy house of flesh—thy fragile frame—and end thy life, lay up the only treasure i. e. doing

good deeds. Practise sobriety and self-control. Amass that wealth which thieves cannot steal, nor tyrants seize—which will follow thee at death, and which will never waste away.

16.

Just heaven is not so pleased with costly gifts
Offered in hope of future recompence,
As with the merest trifle set apart
From honest gains and sanctified by faith.

17.

The gods do not defend a man, whom they wish to favour, with a club or shield; they only endow him with wisdom. The man whom they intend to ruin they deprive of understanding, so that when he is ripe to meet his doom, even fortunate events turn to his harm and tend to his destruction.

18.

Better to have a great man for one's foe
Than court association with the low;
He, who with patience and deliberation
Prepares the ground whence issue all his actions,
Obtains, like those who water seeds and roots,
An ample harvest of autumnal fruits.

19.

The boy's truest ornament consists in knowledge of the truth; of sacred knowledge self-control is the best decoration; of self control the garniture is courage; and decoration; of self control the garniture is courage; and courage is best embellished by success.

20.

Wouldst thou be eminent, all passions shun;

Drive wrath away by wisdom ! Even the sun
Cannot display his fullest light,
Till he has chased away the mists of night.

21.

/ Be patient, if thou wouldst accomplish thy ends;
for, like patience, there is no appliance effective of
success, producing abundant fruit of actions, never
damped by failure, and conquering impediments.

22.

/ If the constituent members of a state be in disorder,
a trifling war may cause a ruler's ruin, just as
fire caused by the friction of the dried-up branches
of one small tree may devastate a mountain.

23.

/ Let not a little fault in him, who does an act of
kindness, diminish aught of its value, for one fault
merges into a collection of merits.

24.

/ If intercourse with noble-minded men, though
is be short and accidental, leads to profit, how great
will be the benefit of constant friendship (with
them) ?

25.

The glories of youth are as transient as the shadow
of an autumnal cloud, and sensual joys, though
pleasant at the moment, end in pain.

26.

/ Riches and pleasure are the root of evil,
Hold them not dear, encourage not their growth.
They are aggressors hard to be subdued,
Destroyers of all knowledge and of truth.

27.

Who trusts the passions, finds them base deceivers,
Acting like friends, they are his bitterest foes.
Causing delight they do him great kindness.
Hard to be shaken off, they yet desert him.

28.

The clear and quiet minds of prudent men,
Though ruffled on the surface and disturbed
Like the deep waters of the ocean fear
To pass the limits of self-mastery.

29.

The friendship of the bad is like the shade of some
precipitous bank with crumbling sides which falling
buries him who sits beneath.

30.

Soft words, intended to alleviate, often ferment the
wrath of one enraged, like drops of water poured on
boiling butter.

31.

Two sources only of success are known:—wisdom
and effort; make them both thine own, if thou
wouldst rise and gain a throne.

32.

Better be thrown from some high peak or be dash-
ed to pieces, falling upon rocks; better insert the hand
between the fangs of an envenomed serpent; better
fall into a fiery furnace, than destroy thy character
by stains of infamy.

33.

As the web issues from the spider, as little sparks

proceed from fire, so from the the one soul proceed all breathing animals, all world, all the Gods and all beings.

34.

/ Man is indeed like a lofty tree, the lord of the forest. His hair is like the leaves, his skin like the external bark. From his skin flows blood, as sap from the bark. If the tree be cut down, it springs up anew from the root. From what root does mortal man grow again when hewn down by death? The root is Brahman, who is knowledge and bliss.

35.

/ As flowing rivers are resolved into the sea, so the wise, freed from name and form, pass into the Divine Spirit, which is greater than the great. He, who knows that supreme Spirit, becomes Spirit himself.

36.

/ As the sun, the eye of the whole world, is not sullied by the defects of the human eye or of external objects, so the inner soul of all beings is not sullied by the misery of the world.

37.

/ In this weak body, ever liable to wrath, ambition, grief, envy, separation from those whom we hold most dear, association with those whom we hate, and continually exposed to hunger, disease, decline, and death, what relish can there be for true enjoyment?

38.

/ No guest, who arrives in the evening, brought by the setting sun, must be dismissed. Whether he

arrives in season or out of season, let him be allowed to sojourn in the house, and let him be well entertained.

39.

/ As with laborious toil the husbandman,
Digging with spade beneath the ground, arrives
At spring of living water, so the man,
Who searches eagerly for truth, will find
The knowledge hidden in his teacher's mind.

40.

/ Even though wronged, treat not with disrespect
Thy father, mother, teacher, elder brother,
Wound not another, though by him provoked,
Do no one injury by thought or deed,
Utter no word to pain thy fellow-creatures.

41.

/ "None sees us ? " say the sinful in their hearts :
But the gods see them, and the omniscient spirit
Within their breasts. Thou thinkest, good friend,
I am alone, but there resides within thee
A being who inspects thy every act,
Knows all thy goodness, and thy wickedness.

42.

/ Contentment is the root of happiness,
And discontent the root of misery,
Wouldst thou be happy, be thou moderate.

43.

/ Depend not on another, rather lean
Upon thyself : trust to thine own exertions,

Subjection to another's will gives pain;
True happiness consists in self-reliance.

44.

So act in thy apparel, speech and inner store,
That thy apparel, speech and inner store
Of knowledge be adapted to thy age,
Thy occupation, means and parentage.

45.

Let not a King or judge promote disputes;
But if a suit be tried, let him with fairness
Adjudicate between the disputants.

46.

Just as a hunter tracks the lurking place
Of some poor wounded deer by drops of blood,
So must a king by strict investigation
Trace out the source of violated justice

47.

If a man do wrong, it is not enough to say, I will
not sin again. Release from guilt depends on a true
contrition, which consists in actual abstinence from
sinful deeds.

GLOSSARY.

:0:

A-

Abduction s. अपहरणं;
अपहारः.

Abhor v t. गद्. 1 A विद्विष

Ablution s. प्रक्षालनं, स्नानं.

Abode s. गृहं, भवनं.

Abominable α. द्वेष्ट्य;
गर्हणीय.

Abound in संकुल-परिपूर्ण-
भू 1 P.

Abounding in hard-
ship क्लेश-अपाय-बहुल-संकीर्ण.

Abstinences s. संयमः, संय-
मनं; जितेन्द्रियत्वं.

Absurd α. अयुक्त, असंगत.

Abuse v. t. भर्त्स 10 A.
अधिक्षिप् 6 P.

Accept my thanks
अनुगृहीतोऽस्मि त्वया.

Accident s. समापत्ति f.

Acclamation निस्वनः,
प्रणादः, उच्चैर्घोषः

Accomplished α. विशा-
रद, संपन्न.

Accordingly adv. तद-
नुसारेण, तदनुसारेण.

According to deed
कर्मानुरूपम्; कर्मानुसारेण.

According to justice,
यथान्यायम्.

Hold of no account,
तृणवत् सन् 4 A तृणोक्त 8 u.

Turn to account हितं साध्

Accursed α निन्द्य, गर्हणीय.

Accused him of theft

चौरोऽयमिति तं अभियुयुजिरे.

Achievement s. पराक्रम;
विक्रमः.

Acknowledge v t. स्वीकृ
8 U अंगीकृ 8 U प्रतिपद्

4 A. In acknowl-
gement of the ser-
vices of तदुपकारप्रति-
पत्त्यर्थम्.

Acquaint v t. बुध् c ज्ञा c
निविद c. with dative
of Person.

Active α. अनलस्य, उद्योगिन्

Activity s. चपलता, चापल्य

Acute angle s. लघुकोण.

Add together एकीकृ 8
U संयुज् c.

Addressed his mind
to Surya, मनसा सूर्य-
मध्यायत्.

Adduce *v t.* निर्दिश 6 P
उपन्यस् 4 P.

Adherent *s.* पक्षीय, पक्ष्यः
सहायः.

Adjudicate *v t.* निर्णो 1

P Administer poison
to विषं पायय् (with
acc. of person.)

Ado *s.* श्रम, महायास.

After *prep* परं, ऊर्ध्व. abl.

Adoration *s* पूजा, नमस्कारः

Adversary अरि, शत्रुः, पर.

Affiance *v t.* प्रतिश्रू 5 P
वाचा दा 8 U.

Aggressor *s* प्रथमापकारक

Agitation *s* संक्षोभः, उद्वेगः

Agree *v t.* एकचित्ताभू 1 P.

स्नेहभावेन एकत्र वस् 1 P.

Agreeable *a* पथ्य, हितकर.

Aim, to take aim,

लक्ष्यीकृ 8 U विध् 4 P.

with acc. of person

Air of conceit अवलेपमुद्रा.

Alas ! हा धिक् कष्टं.

Already *adv.* पूर्वम्, प्राक्.

पुरा with एव

All-destroying *a* सर्वकेश

Alight *v t.* अवत् 1 P.
उपावश 6 P.

Alive *adj.* सजीव, सचेतन.

Allegation, *s.* वचनोप-
न्यासः उक्तः *f.*,

Allege *v t.* ददं ब्रू 2 U.
प्रतिज्ञा 9 A.

Alleviation शमनं, शांति *f*

Allow (give) *v t.* दा
3 U प्रदा 3 U.

Allusion उल्लेख, कोतनं

Alms *S* भिक्षा, भैक्ष्यं.

Along side *adv.* पार्श्वतः,
समापम्.

Aloof *adv* पृथक्

Ambition *s.* गाढाभिलाषः

Amount to *v i.* संपद् 4 P

Amicably *adv* सौहार्देन.

Ancient प्राक्तन times पुरा

Anew *adv.* पुनः नवीनम्.

Animated by passion

मदालसितः, समद.

Ant *s.* पिपीलिका.

Antler हरिणशृंग.

Anxious *a* चिंतापर, उत्सुक.

Apology *s* स्वदोषस्वीकार,

क्षमायाचना.

Apparel वेशः-षः.

Appear *v. i.* प्रदुर्भू 1 P.

Appellation *s.* नामन,

अभिधानं.

- Appliance, *s.* उपाय, उपकरण.
 Application, *s.* अभिनि-
 वेष्टः, आसक्ति *f.*
 Apply the shoulder
 to the wheel चक्रं
 अंसेनेनयय.
 Apprehension, आशंका.
 Approach, *v i* प्रयासद्
 I P. समुपस्था 1 P.
 Apt to commit mis-
 takes स्खलनशील; apt
 to be lazy (तैः)
 अलसैर्भवितव्यं.
 Arch *a.* विदग्ध, धूर्त.
 Arduous *a.* दुःसाध्य, दुस्कर.
 to take up arms
 युद्धार्थं संनह् 4 A; armed
 with a sword सखड्ग.
 Artist *s.* शिल्पिन् *m.*
 As long as यावत् तावत्.
 Ascertain *v. t.* निर्णो I
 P. ज्ञा 9 P; उालम् 1 P.
 Ascetic *s* तापसः तपस्विन्.
 Assail *v. t.* दोषैः स्पृश् 6 P.
 Assent *v. t.* अभ्युपगम् 1 P
 प्रतिपद् 4 A स्वाकृ 8 U.
 Assiduously *adv.* सा-
 मिप्रयोगम्, प्रयत्नतः.
 Associate *v. i.* संगमनुवृत्तं
 1 P. सहवाप्तं कृ.
- Assume *v. t.* धृ 10 आधा.
 3 U; ग्रह् 9 U.
 Astrologer *s* दैवज्ञः गणकः
 Attack *v. t.* अवस्कन्द् P.
 अपत् 1 P.
 Attire वेषः—*v. t.* भूष् 10.
 Attract *v. t.* आ-समाकृप्
 Aught *s.* किमपि; किंचित्.
 Authority *s.* अधिकार
 in-अधिकारापन्नः.
 Of no avail निष्प्रयोजनः,
 निरर्थकः.
 Avenue *s.* तरुपांक्ते,
 वृक्षश्रेणी.
 Away with कृताम्, अलम्.
 (inst.)
 Awkwardness *s* अदक्षता.
 विरूपता, प्रम्यता.

B

- Bag *s* सूतं.
 Bamboo stick *s* वेणुदंडः,
 यष्टि.
 Banker *s* घनागारपति; श्रेष्ठे.
 Banyan *s* न्यग्रोधः, वरः.
 Barbarian *s* यवनः विदे-
 शिन् *m* प्राम्प्र.
 Bargain *s* संविद्, *f.* समयः.

- In the bargain अपि,
अपरं च.
Bark *s.* त्वक्, वल्कलं *v.*
i. बुक् 1 P; 10 U.
Basket *s.* कंडोलः, करंडः,
पेटकः.
Bear *v. t.* जन् *c.* धृ 10;
सह् *A.*
Become *v. i.* शुभ् 1 *A.*
(*gen.*)
Before *adv.* पूर्वं, प्राक्
(*abl.*)
Beneficent *α.* हितवहः
हितकारिन्.
Benign *α.* दयालु, भ्रमकर,
स्निग्ध.
Best *adj.* श्रेष्ठ, वर्षिष्ठ.
Betray, *v. i.* प्रकटीकृ 8 U
Beverage पानं, पेयं.
Billow *s.* महोर्मि *f.* कल्लोल,
तरंगः.
Bitter *α.* मर्मच्छिद्; निष्ठुर.
Bitterly *adv.* प्रमुक्तकंठम्,
अत्यन्तम्.
Blacken कृष्णीकृ 8 U;
दूष् 10.
Blast *s.* वायु, वातः.
Blaze *v. i.* ज्वल् 1 P दीप्
4 *A.*
Bleat *v. i.* रंभ् 1 *A.*, मेंमें
शब्दं कृ 8 U.
Bleed *v. i.* रक्त-रुधिरं मुच.
Bless *v. t.* आशास् 2 *A.*
आशिषं दा 3 U.
Blinded by passion *α.*
क्रोधान्ध, रागाविष्ट, रागान्ध.
Blood rising to the
cheeks क्रोधप्रदस्तिननः.
Bloom *s.* विकासः
Blow *s.* प्रहारः, आघातः.
Boast *v. i.* विकल् 1 *A.*
दृप् 4 P (*Inst*) गर्वै वहः
1 P (*gen.*)
Boaster *s.* विकथ्यनशीलः,
आत्मश्लाघापरः.
Bodice *s.* कंचुकः, चोलीः.
In a body समेतः, एकत्र.
मिलित.
Bond of friendship
स्नेहबंधन.
Bondage, बंधनं, दास्यं,
परवशता.
Bonny *α.* सुंदरं, रूखत्.
Booty *s.* लोभ्यं, लुठितं.
Borrow *v. i.* अन्यस्मात्
ग्रह् 9 U; or आदा 3 *A.*
Bowed down with age
जरानामितकाय.
Braggart *s.* See
Boaster.
Brain *s.* मस्तिष्कं, बुद्धि *f.*

Branching α शाखामय,
शाखिन्.

Brawl s कलह, कलह, विवादः

Bray v &. आरट् I. P.
चीत्कारश्चङ् कृ ४ U.

Break of dawn अह्णोदयः

Break out v i निर्गम् I P
उद् २ P.

Breathed out this
doleful complaint,
इमानि परिदेविताक्षराणि स-
कृगं उदीरयामास.

Bribe उपायनं, उत्कोचः.

Bride, s वधू, नवदेहि.

Bridle s बलगा, रश्मिः.

Give the bridle to
passion रागाधीन-रागवश
भू I P.

Bring down v t. निक्षिप्
6 P पत् c.

Bring up v t. संवृष्ट् c

Broke up the court,
सभां बभञ्ज-विसर्जयामास.

Brook s कुप्रति.

Broomstick, मार्जनीदंड.

Brutish, α नृशंस, क्रूर, पशु
in compound.

Bubble s बुद्बुदः.

Bulk s प्रमाणं, परिमाणं.

Bundle s भारः

Burst v t. भिद्-भञ्ज् 7 P.
9 P.

A bird in the hand is
worth two in the
bush. वरं तत्कालोपनता
तित्तिरी न पुनर्दिवसान्तरिता
मयूरी; वरमव कपोतो न
श्वो मयूरः; अथुवाद् ध्रुवं वरं.

Butter s नवनीतं, नवोद्धृतं.

By and by क्रमशः; शनैः
शनैः.

Bygone α. अतीत, अति-
क्रांत, गत.

C

Calumniate v t निन्द
1 P अपभाष् 1A

Calumny s. मिथ्यापवाद,
अलिकवाद, अभिसंपन्नं.

Camp s शिविरं; सेनानिवेष्टः

Candidly adv. निष्कण्टम्,
निर्व्याजम्.

Capricious स्वैरवृत्त, का-
मचारिन्.

Captivating α चित्तश-
रिन्, मनोहर.

Captive s. बंदि (बंदी) f.
बंदिग्राहं गृहीत.

Carcass s. शवः; मृतशरीरं.

- Have a care what you do यत्कर्तव्यं तत्समीक्ष्य कुरु.
 Carefully *adv.* सावधानं, निपुणम्.
 Caress *s* लालनं, परिभं.
 Carrier *s* वाहक; हर (in compound)
 Carry on *v t* संपद् *c* कृ 8 U.
 Cartman *s* शकटवाह, शाकटिकः
 In the case before us प्रकृत-प्रस्तुत-विषये.
 Cast aside *v t* अगानिरा-कृ 8 U
 Casually *adv.* अचिंतितम्, दैवयोगात्, यदृच्छया.
 Caught in his own words स्ववचनेनैव गृहीतः, निरुत्तरीकृत.
 Caution *s* दक्षता, सावधानता
 Cavalier *s* अश्वरोह, तुरंगिन्.
 Celebrate प्रशंस 1 P. उपगै 1 P; वर्ण 10
 Ceremonial *a* नैयामिक, वैधिक, व्यावहारिक.
 Ceremony *s* विधि; संस्कार.
 Challenge *v t* आवे 1 P.
 Chamber *s* आगार, आवास
 Chamber of council मंत्रसभा, मंत्रगृह, आस्थान.
 Champ *v t* चर्व 1 P. परिसं-दंश् 1 P.
 Champion *s* योध, वीर.
 Chance to see यदृच्छया दृश् 1 *p*.
 Chapter *s*. अध्यायः.
 Character *s*. रूपं, लक्षणं, स्वभाव, धर्म.
 Charge *v. t.* अभियुज् 7 A अधिक्षिप् 6 *p*. *s*. अभियोगः दोषारोप.
 Chasm *s*. बिलं, विवरं, गर्तः.
 Chatter *v. i.* किलकिलरवं कृ 8 U प्रजल्प 1 *p*.
 Cheer up *v i.* समाश्वस् 2 *p* धैर्यं अवलंब् 1 A.
 Cheese *s*. किलटं, दधिजं.
 Cherishing—Hari in his heart, मनसा हरि ध्यायन्.
 Chide *v. i.* विवद् 1 A कलहं कृ 8 U
 Chieftain *s*. नायक, ईश्वर, सामंत.
 Chicken *s*. कुकुटशावक
 Having the heart of a chicken; भीरु, कातर.
 Childless *a*. निरपत्य, असंतान, निरन्वय.

Chop *v.t.* खण्डयः छिद 7 P
कृत् 6 P. शकलीकृ U

Churning rope s
मथनरज्जु

Civilly *adv.* सप्रश्रयम्,
सादरम्.

Claim *v. t.* स्वोय-आत्मोय
इति याच् 1 A or मन 4 A

Claw s नख, नखर.

Clean *α* शुचि.

Clear of the Pandavas
निष्पांडवीकृ 8 U.

Clemency s दया, करुणा.

Clever *α* पटु, कुशल.

Cling *v.* सज्ज 1 P दग्
1 P.

Cloak s प्रावार; कंचुक
अवगुंठन.

Close similarity अत्यंत-
सादृश्यं.

Clownish *adj.* असभ्य,
प्राभ्य.

Cluster *v i.* एकत्र मिल् 6
P. एकीभू 1 P.

Coarse *α* प्राभ्य.

Cock s कुकुर.

Code of laws धर्मशास्त्र.

Coffer s धनभांड, कोष-श.

Cold *α* निःस्नेह, उदासीन.

Collected his mind in-
to itself चित्तं समादधौ

In glowing colours
हृदयहारितया, मनोहरम्.

Single combat द्वंद्वयुद्ध, द्वंद्वं

Combatant s. योध, भट.

Combined *α* समवेत, संयुक्त.

Come by लभ् 1 A

Come down upon *v i.*
सहसा रभसा आपत् 3 P.

or अवस्कंद्.

Come on *v i.* प्राप् 5 P.

उपस्था 1 P.

Come what may यद्वावि
तद्भव .

Has a host of Rakshasas under his com-
mand तस्यादेश अनुवर्त-
माना राक्षसाः सन्ति.

Command the temper
कोपं नियम् 1 P.

Commerce वाणिज्यं.

Commiseration s. दया,
करुणा.

Commit *v t.* आचर P कृ

Commonwealth s समूह,
गण.

Communicate with
निविद्.

Complain of *v t.* सविलापं
सशोकं-अधिक्षिप् 6 P.

Compactly *adv.* निविडम्
घनं, दृढं.

- Keep company with, संगमनुव्रज् 1 P.
- Comply with the request of प्रणयपरिग्रहं कृ 8 U.
- Comport *v i.* आचर् 1 P व्यवहृ 1 P वृत् 1 A.
- Compose *v t* प्रणो 1 P. रच् 10 U बंध् 9 P.
- Compound *s* प्रोगणं, परिसरभूमि.
- Compound for his escape with the loss of it, तत्राशेनापि स्वमुक्तिं कर्तुम्.
- Concede the point to अभिप्रेतं अनुमन् 4 A अंगोक्त 8 U.
- Conceive *v t* धृ, वह 1 P
- Concentrated *v.* एकाग्र-एकमनस्क-भूत.
- Conciliation, gifts, dissensions and punishment, सामदानभेददण्ड.
- Concurrence *s.* अनुमति, संमति.
- Condition *s* समय; संकेत.
- Conduct *v t.* प्राप् 1 P
- Confer upon *vt* प्रदा 3 U
- Confession *s* निवेदन, प्रका-
- शवं अंगीकार, अभ्युपगम.
- Conflict *s.* विरोध, विग्रह, कलह *v t* विवद् 1 A युध्.
- Confusion *s* व्याकुलत्व, संभ्रम.
- Connubial love दंपतीस्नेह
- Conscience *s* सदृष्टद्विचार-शक्ति *f* संज्ञानं, मनस् *m.*
- Conscientiously *adv.* शुद्धभावेन निर्व्याजम्.
- Consecrate *v t* पवित्रोक्त 8 U संस्कृ 8 U.
- As a consequence of वशात्
- Considerately *adv.* विचार्य, समीक्ष्य.
- Console *v t* सान्त्व. 10 अभ्युपपद् 4 A.
- Constituent member, घटकावयव, अंग.
- Consult a horoscope. जन्मपत्रिकां विमृश 1 P. पत्रिकावलोकेन शुभाशुभं पर्यालोच् 10
- Contain (letters of verses) expressed by आत्मक in comp.
- Contaminated *a* दूषित, भ्रष्ट, अपवित्र.
- Contemn *v. t.* तिरस्कृ 8 U अवमन् A.

Contemptible *α.* तिर-
स्कार्य, क्षुद्र.

Contemptuous, see
above.

Contrition *s.* अनुशय,
पश्चात्ताप, अनुतःप.

Controversy *s.* विवद,
वादानुवाद.

Convenience सुखं, सुस्थता.

Converse *v. t.* संभाष 1 A
संबद् 1 P.

Convict *v. t.* अपराधं निर्णो
1 *p.* or स्था *c.*

Convinced *α.* प्रतीत.
जातनिश्चय from इ. 2 P
with प्रति causal.

Convoke *v. i.* समावहे 1 *p.*

Cope with *v. i.* युध् 4 A
विग्रह 9 *p.* अभिपत् 1 *p.*
(acc.)

Cordially *adv.* सौहार्देन.
सोत्साहं.

Corporeal *α.* सदेह, सशरीर

Correct *v. t.* अनुशास् 2 *p.*
दंड् 10

Corrupt *v. t.* दूष् *c.* विकृ 8 U

Cost *s.* धनव्ययः, व्ययः.

Cost life प्राणनाशं आवह्
1 P.

Co-sufferers *s.* समदुःखाः,
समदुःखभाजः (pl.)

Counsel *s.* उपदेश, मंत्र.
The law must take
its course यथाशास्त्रमस्य
निर्णयेन भवितव्यमेव.

Court *s.* आस्थान, राजसभा.

Courtly *adj.* सम्प्र, दक्षिण,
सुशील.

Courtier *s.* राजरत्नमः,
राजसभासदः.

Cousin *s.* पितृव्यपुत्र,
मातुलपुत्र.

Cowardly *α.* मोह, निर्वीर्य,
कतर.

Cowherd *s.* गोपः आभीः
गोपालः.

Crack *v. t.* भिद 7 U भंज 7 P

Crafty *α.* धूर्त, शठ, कुटिल

Cram *v. t.* निविश् 6 *p.*
बलात् निविश् *c.*

Craving *α.* सस्पृह, अभिला-
षिन्

Crescent-shaped *α.*
अर्धचंद्राकार.

Crop *v. t.* (शस्यं) चर् 1
P. अद् 2 *p.* मक्ष् 10

Cross *α.* वक्र, वाम.

Crowing *s.* विरावः, नादः.

To be crowned फल् 1
p. सफलीभू 1 *p.*

Crumble *v. i.* चूर्ण् 1
p. विश् (pass.)

Crush under the foot
पादतलेन-पादाघातेन मृद्.

Cry s. शब्द, नाद.

Cub s. शावकः, पोतः, कलमः.

Cue s. संज्ञा, सूचना.

Of culture प्रबुद्धमनस्,
व्युत्पन्न.

Curious चित्र, दर्शनीय.

Cut s. छेदः प्रहारः, आवतः.

Curl s. 'The hair thick
with many a curl
कुंतलाकोर्णाः शिरोरुहाः.

D

Damped by failure परा-
जयेन भग्नोत्साहः.

Damsel s. कन्या, कुमारी;
युवति f.

Daring s. धाष्टर्य, धैर्य.

Darkened with fury
कोपकलुषित.

Dart v. t मुच्, क्षिप् 6 p.
अस् 4 p. v. i. सवेगं सहसा
उत्था 1 p. or उदि 2 p.

Dashed in pieces चंडशः
विदीर्ण, भिन्न.

Dawn उषस्, दिनमुखं;
अरुणोदयः.

To gain the day विजयोभू
I p.

Dealing s. व्यवहारः, व्यव-
सायः, आचरणं.

Deceitful α वंचकः, अतिवंच-
धानपर, कापाटिकः.

Decline from the path
of righteousness पत्
I P. म्रग् I A.

Decrease v. i. ऋद् I p.
न्यूनीभू I p.

Defect s. वैकल्यं, न्यूनता.

Deference s. अनुरोधः, अ-
नुवर्तनं, आदरः.

Deformed व्यंग, पोगंड.

Degradation s लघूकरणं;
अवमानः, अवज्ञा.

By degrees क्रमशः, शनैःशनै

Degree s. पदं, पदवी, स्थानं.

Deliver v. t. ऋ (c) प्रदा
3 U.

Deliverance s. मुक्ति f.
मोक्षः.

Delude v. t. वंच I 0 मुह c

Deluder s. वंचकः, शठः.

Demand s. प्रार्थना, याचना,
v. t. प्रच्छ् 6 p अनुयुज् 7 p

This offence demands
an atonement of seri-
ous expense भूरिद्रव्य-
व्ययेनायं दोषः प्रमाष्टुं शक्यः

Demigod s. यक्षः, गंधर्वः
किन्नरः.

Denizens of heaven
दिवौकसः.

Denounce an imprecation शापं उद्दिग्. c.	At a disadvantage सापकारम्, अनिष्टम्.
Deny v. t. अपलप् 1 p अपवद् 1 p.	Disappoint v. t. विकलीकृ U मंज 7 p.
Departure s. गमनं, प्रयाणं.	Disc s. चक्रं.
Depend on it असंशयम्	Discharge s. विधनं अनु- ष्ठानं v. t. विधा 3 U. अनुष्ठा 1 P.
Deputy s. प्रतिनिधिः, प्रति- पुरुष.	Discoloration s. वैवर्ण्यं, मालिन्य.
Dervish s. संन्यासिन् m. (महंमदीय)	Discourage v. t. विजि 1 P.
Despair v. t. निराश α भू 1 p. नैराश्यं गम् 1 p.	Discomfit v. t. उत्प्राह- भंगं कृ 8 U.
Despatch v. t. आशु संविधः 3 U झटिति संपदू. c.	Discourse v. t. संवद् 1 P भप् 1 A. समालप् 1 A.
Despise v. t. निरस्कृ 8 U अवमन् 4 A.	Discretion s. विवेक; विचर.
Destiny s. भवितव्यता; विधि.	Discrimination s. परि- च्छेद, विचारणा, सत्यसत्य- निर्णय.
Detail s. विस्त (स्तः) र; वृत्तान्ताख्यानं.	Discriminative α परि- च्छेदिन्, गुणदोषवत्, विवे- किन्
Detect v. t. निरूप 10 ज्ञा 9 U.	Discus. s. चक्रं.
Detraction s. लघूकरणं, गुणनिंदा, आक्षेपः.	Disguised as a hermit तापसरूपधारिन्, तपस्वि- व्यंजनोपेत.
Detractor s. निंदक; अधि- क्षेपक; दूषक.	Disguised himself with the lion's skin सिंहचर्मपरिच्छिन्ने बभूव.
Detrimental α. अहितकर, नाशकर.	
Devotee s. भक्त; सेवक	
Devastate v. t. उच्छिद् 7 P. विप्लु 1 A	
Digest v. t. (जठरे) जृ c पच् 1 A.	

- Disgust निर्वेदः; विरक्ति *f.*
 Disloyal α अप-वि-रक्त,
 राजद्रोहिन्.
 Dismay *s.* साध्वसं, भ्रांति.
 Dismiss anxiety वीत-
 चित् α भू 1 P औत्सुक्यं
 अपाकृ 8 U.
 Dispassionate α उदासीन
 वीतराग, अपक्षपातिन्.
 Dispatch (despatch) *v*
t. प्रहि 5 P प्रेष् *c.* विसृज
 6 U
 Dispel *v. t.* चट् 10.
 Dispenser of laws, राज-
 शासनानां प्रवर्तयिता.
 Displeasure *s.* अप्रसादः,
 क्रोध.
 Dispose (of time) यः (*c*)
 नी 1 P.
 Disprove *v t.* निरस् 4 P
 खंड् 10.
 Disputant *s.* नैय्यायिक,
 तार्किक, वादिन्, विवादिन् *m*
 Disregarding my life
 आत्मनिरपेक्षम्.
 Dissolve *v t.* भिद् वियुज्
 7 P. विनाश् *v.*
 Dissolution *s.* प्रलय; नाश;
 क्षय.
 Distant *s* विप्रकृष्ट, दूर.
- Distraction *s.* व्यामोह;
 व्यग्रता, विवहलता.
 Distribute *v* विभज् 1 U
 Disturb *v t.* उपरुध् 7 U
 बाध् 1 A पीड् 10.
 Dive *v. t* वि-अव गाह् 1 A
 निमस्ज् 6 P.
 Divorce *v t.* त्यज् 4 P.
 निराकृ 8 U, निरस् 4 P
 Divide *v t.* भज or विभज्
 1 U.
 Diversion *s.* क्रोडा; विनोद,
 केलि *f.*
 Divert *v t.* आकृष् 1 P.
 अपनी 1 P.
 Divided α विभक्त.
 Divine α दिव्य, दैव *v. t.*
 ऊह् 1 U अनुपा 3 A.
 2 P. तर्क 10.
 Doe *s.* मृगी, एणी, कुरंगी.
 Doomed to die निश्चितवध;
 Door-keeper *s.* द्वारपाल,
 द्वाःस्थ, प्रतीहार.
 Dotingly *adv.* अनुरागा-
 तिरेकेण, अत्यन्तानुरागेण.
 Dove कपोत, पारावत.
 Draught of water गं-
 षमात्रं जलम्.
 Draw out *v. t.* उद्धृ 1 P

Drift *v t.* प्रवह् 1 P. जल-
स्रोतसा नी or वह् pass.

Drink *s.* पेयं.

Drive *v. t.* प्रचुद् 10 प्रेर०

A sharp driving
shower अविरलवारिधा-
रासंपात; पटुधारासार.

Dropped on his knees
जानुभ्यां अवर्ति गत.

Dungeon *s* कारागृहं, अंध-
कूट.

Dwarf *α.* =ह्रस्व, खर्व, वामन.

Dwarf incarnation
वामनावतार.

E.

Each one *α.* एकैक; प्रत्येक

In earnest परमार्थतः,

मनःपूर्वकम्.

Earthly *α.* ऐहिक, पार्थिव

With all imaginable
easeमनसोऽप्यगोचरीभूतया
लीलया.

Echo *v. t.* प्रतिध्वन् *c.*

स्तन् *c. s.* प्रतिध्वनि, प्रतिरव

Education *s.* विद्या, शिक्षा,
शिक्षणं.

Effective *α.* कार्यसाधक,
फलवत्, अमोघ.

Effort *s.* व्यवसाय, उद्यम.

Egotism *s* अहंकार; आत्मा-
भिमान.

Ejaculation *s* सहसा उदी-
रण, उद्गार.

Elders *s* गुरुजन; गुरु (Pl)

Element *s* भूतं, बीजं, तत्त्वं.

Elude *v. t.* कौशलेन परिहृ 1
P वृज् 10.

Emaciated *α.* क्षाम, कृश.

Emblem *s.* लक्षणं, लालनं,
केतनं, लिंगम्.

Embodied spirit शरीरा-
भिमानो आत्मा, जीवात्मा.

Eminently *adv* अत्यन्तम्
भृशम्

Emotion *s.* विकार; भाव.

Empty *α.* धनरहित.

Emulation *s.* स्पर्धा; अह-
महामिका.

Endowed *α.* उपेत-अन्वितं,
संपन्न-with little sense
अल्पज्ञानान्वित, अल्पबुद्धियुत.

Endure *v. i.* चिरं स्था 1
P. स्था 1 P.

Energy *s.* उत्साह; शक्ति *f*

Enforce *v t.* बलेन प्रवृत् *c*

Engage *v. t.* प्रतिश्रु 5 P.
प्रतिज्ञा 9 A.

Engaged *a.* व्यापृत, निरत.

Engagement *s.* युद्ध, आहव.

Enjoin *v. t.* आदिश 6P.

Enlarge *v. t.* विस्तृ *c.* विशालीकृ 8 U वृद्ध *c.*

Enlarge on *v. i.* विस्तरेण कथ् 10 or प्रपंचय

Enough *adj.* पर्याप्त, बहु.

Ensign, *s.* चिन्ह, लिंग, लक्षण

Enslave *v. t.* वशं कृ 8 U दासीकृ 8 U.

Entangle *v. t.* संश्लिष *c.* ग्रन्थ 9P. धृ. with विपस.

Entice towards sensual pleasure विषयेषु प्रवृत्त *c.*

Entertain *v. t.* तृप्ति *c.* मनसि कृ 8 U or धृ 1P

Entirely *adv.* साकल्येन सर्वथा.

Entitled *a.* अर्ह (in comp).

Envenomed *a.* विषदिग्ध, विषाक्त

Errand *s.* दौत्य, दूतकार्य.

Espouse *v. t.* परिणी 1 A

Espousal *s.* उद्वाह, परिग्रह

Establish *v. t.* संस्था *c.*

Estate *s.* दाय; वित्त; रिक्थं

Esteem *v. t.* बहु मन् 4A or *c.*

Evaporate *v. t.* वाष्पीकृ 8 U. वाष्परूपेण नश *c.*

Eve *s.* पूर्वभाग; आरंभ.

Evidently *adv.* स्पष्टम्, शकुटम्.

In the event of यदि, चेत्

Exaggerate *v. t.* अतिशयेन-अत्युक्त्या वर्ण 10.

Excess *s.* अतिरेक.

Excellence *s.* गुण. गुणोत्कर्ष.

Excite anger केषं संदीपं or उद्देप.

Excite *v. t.* प्रोत्साह *c.* प्रवृत्त *c.*

Exceedingly *adv.* अत्यन्तम्, अतीव.

Exclusive *a.* अनन्यसाधारण

Excuse *s.* व्यपदेशः, निमित्त

Execute *v. i.* हन् 2 P. देहदंडं आदिश 6 P.

Exert one's authority स्वाधिकारं उपयुज् 7 A.

Exert oneself *v. i.* प्रयत्न 1 A.

Exhaustless *a.* अक्षय (दा), अक्षयः.

Exhort *v. t.* प्रार्थ 10A

उपदिश 6 P.

Exile *s.* विवासः, प्रव्रजनं.

Exposed to peril संश-
यित, संदेहे निक्षिप्त.

Exposure to heat आत-
पघनम्.

The age of man ex-
tended to 10,000

years दशसहस्रवर्षायुःपुरुष

To the fullest extent.

सर्वथा, सर्वांशेन.

Extremity *s.* संकटं, विपद् *f*

Extricate *v. t.* मुच् 6P.

Eyewitness प्रत्यक्षदर्शिन.

F.

Face *v. t.* संमुख *a* भू 1

P. or स्था 1 P.

Faint *a.* दुर्बल, अशक्त,
शिथिलबल.

Faithful *a.* अनुरक्त.

Faithful to promise
सत्यबन्धः, सत्यप्रतिज्ञः, सत्य-
वचन.

Faithfully *adv.* भक्तिपू-
र्वम्, अव्ययम्

Fall *s.* अवनतिः, पतनं.

Fall low अधःपत् 1 P.

Fall out *v. i.* विवद् 1 A.

कलहं कृ 8 U.

Falter स्खल् 1 P. कंप् 1 A

Familiarity *s.* अतिपरि-
चयः, परिज्ञानं.

Fanatic *n.* धर्मोन्मत्त, भ्रांत-
बुद्धि.

Fancy *v. t.* मनसा कृप्. *c.*

चित्ते कृ 8 U

Fang *s.* विषदंतः, आशी.

Farewell *interj* स्वास्ति
(*dat.*) भद्र भूयात्

Farm-yard. *s.* क्षेत्रवाटः;
क्षेत्रवाटिका.

Fascinate *v. t.* मुह् *c.*

आकृष् ह 1 P. वि-प्रलुम्.

Fashion *s.* प्रकारः, रीति *f*,
विधिः.

Fatal *a.* घातुक, प्राणहर्.

Fatten *v. t.* पांवरकृ 8U

परिपुष् *v.* 4 P.

Favour *s.* प्रसाद, अनुग्रह.

Favour in return प्रत्यु-
पकार.

Favourable of हितकारिन्
अनुकूल.

Fawn upon *v. t.* चादु-
वचनैराराध् *c* or जुष् *c.*

Feed *v. t.* भुज् *c.*

Feeling *s.* रसः, भावः.

Feigning anger कृतकं
कांपं कृत्वा.

- Fell *v. t.* निपत्, अवच्छिद्
 Fell under displea-
 sure के पत्रं भूत्, अकु-
 पयति जातः.
 Fellow-creature *s.* समा-
 नजातिः, समानजतीयः.
 Felt proud of his com-
 pany तत्समागमनाहृदयौ-
 रवमिव रमानं मन.
 Fen *s.* पंकः, कर्दमः, अनूरः
 Ferocious मागत्मकः, क्रूः
 Fertilize *v. t.* सकल-फल-
 प्रद कृ 8 U.
 Fetter *v. t.* निगडेन बंध् 9
 P संयम् 1 P.
 Fever *s.* उक्कः, ताप.
 As fickle in disposi-
 tion as the waves
 of the sea समुद्रवांचीव
 चलस्वभावा.
 Field labour *s.* कृषिकर्मन्
 Fiery *α.* शीघ्रघोषिन्. सुलभ-
 कोप.
 To one's fill पर्यप्तम्.
 Final beatitude *s.* मोक्ष,
 निःश्रेयसं.
 Fine *s.* अर्थ-धन-दंड.
 Finish *v. t.* अवसो 4 P.
 समप् c.
 Firefly *s.* सद्योतः, शलभः,
 पतंगः,
 First of males पुरुषोत्तमः.
 Fisherman स्त्रीवर, मत्स्य-
 जिवः
 Fitful *α.* चपल, लोल, अस्थिर.
 Fix your dwelling
 there तत्र वसतिं कुरुत.
 Flag *s.* ध्वजः, केतुः, पताका.
 Flash *s.* अचिर-क्षण-प्रभा,
 क्षणद्युति.
 Flat *α.* समथल, सपाट.
 Fleece *s.* (म.) लोमन् *m.*
 Fleet *v. t.* दुर्गमं गमू 1 P.
 ब्रज् 1 P. चल 1 P.
 Flood *s.* पूर. जलप्रलयः; ed
 जलपूति; पूगं, सुपूर.
 Fly *v. t.* (आकाशं) क्षिप् 6
 P or विसृज् c. त्यज् 1 P
 परिहृ 1 P.
 Foam *s.* केन.
 Follow *v. t.* अनुवृत् 1 A.
 आश्रि 1 U.
 Foment *v. t.* उद्दीप् c.
 संक्षुम् c.
 Fond *α.* वत्सल, अनुगागिन्.
 Fond of—expressed
 by लालस, प्रिय, काम &c.
 in compound.
 Fondly *adv.* सानुरागम्,
 अतिवात्सल्येन.

Foot-print s. पदपंक्ति f.
पद्धति f. पदवी.

Foot-soldier s. पदाति,
पति.

Forehead s. ललाटे, भाग.

Fore-paw अपनख, नख ग्रं.

Forfeiture s. हानि, च्युति f.

Forthwith adv. झटति,
द्रागेव, उपदि.

Fountain s. निक्षेप, जल.
प्रवाह.

Four-fold α. चतुर्विध.

Fowler s. लुब्धक; व्याध.

Fragile α. भंगुर, भिदुरं,
भंगशील.

Frame s. शरीरं, देह, काय.

Freely adv. मुक्तहस्तम्.

Fret v. t. व्यथ् 1 A. पीड्
(pass.)

Friendly alliance सहयं,
मैत्री. To take fright
उत्त्रस्त-चकित-भू 1 P.

Frivolity s. निरर्थकव्यापार;
लाघवं.

From the days of
early youth आशेष-
वात्, शैशवात्प्रभृति.

Fulfil v. t. पूर c

Funeral obsequies
और्ध्वदेहिकं.

Funeral pile s. चिता,
विहि-ती f.

Furnace s. अग्निकुण्ड, अति-
(दि) का

Furniture s. उपरिष्ठर;
परिच्छद; सामग्री, उपस्करः.

G.

Gain upon one's steps
समासद्.

Who can gainsay the
will of propitious
fate अनुकूलं दैवं प्रतिकर्तुं
कः समर्थः.

Garniture s. प्रसाधनं,
भूषणं, अलंकारः.

In general. generally
प्रायशः, बहुशः, प्रायेण.

Generation s. पुंश-वंश-
श्रेणी.

Gentleness of man-
ners, आचारसौजन्यं, आ-
र्यवृत्ति f.

Gently adv. यथासुखम्.

Get away v. i. अपसृ IP
अपक्रम् 1 U. 4. P.

Get the better of
अभिभू P पराजि 1 P.

Get off v. t. निरस् 1 P
अपनो 1 P.

Get up v. t. अधि-आहू
1 P.

- Giddiness *s.* भ्रमः; भ्रमिः *f.*
 Gird about, वेष्ट् *c.* आवंष्ट्
 9 P.
 Gave way भग्नः.
 Give in marriage प्रदा
 3 U विवाहं कृ. 8 U.
 पाणिं प्रह् *c.*
 Globe *s* मंडलं, चक्रं, वर्तुलं.
 Gloomy *a.* विषण्ण, दीन,
 निराश्रित.
 Glory in violating the
 commands of your
 father पितुरवज्ञानं आत्म-
 गौरवं मन्यसे.
 Go forth to receive
 प्रत्युद्गम् 1 P. स्वागतं वद्
 1 P. or व्याहृ 1 P.
 God-send *s.* ईश्वरप्रसाद,
 लक्ष्मीदत्तं.
 Golden *a* सौवर्ण, हिरण्य.
 Gout *s.* वातरक्तं, शोणितं.
 During the govern-
 ment of Rama रामे
 महीं शासति
 Grace *s.* चरित', शोभा,
 लावण्यं.
 Grant *v t* उरंकृ 8 U.
 अंगीकृ 8 U प्रतिपद 4 A.
 Grasp at *v.t.* ग्रह् (desid.)
 Grass-hopper *s* शल (र)
 भः.
 Grateful *a* सुखकर, सुखा-
 वद्, कृतज्ञ.
 Gratefully *adv.* कृतज्ञ-
 तया कृतज्ञतापूर्वम्.
 Grave *s* प्रेतस्थानं, स्मशानं,
 समाधि.
 Graze *v t.* तृणं भुज् *c.* or
 चर् 1 P.
 Great grand-father *s.*
 प्रापितामह.
 Greedily *adv.* सलोभम्,
 क्षतृणम्.
 Grievous *a* महत्, उग्र.
 Gross *a* गाढ, निबिड, सान्द्र.
 Grow to riper age परि-
 णतवयस *a* भू 1 P.
 Growl *s.* घुरुररव; गर्जितं.
 Grown *a* वृद्ध.
 Grown up to majority
 प्राप्तव्यवहार; ल्यक्तशैशव.
 Grove *s.* उपवनं, वनराजि
 (जी) *f*
 On one's guard सावध न.
 अप्रमत्त, अवाहित.
 Guess, See Divine
 Gun *s* लोहनाडि (डी) *f.*
 गुलप्रक्षपाणि (णी) *f.* armed
 with gun लोहनाडी-
 हस्त *a.*

H.

Habit s. अभ्यास; नित्यप्रवृत्ति

Habitation s. आवास;
वसतिस्थानं.Habitually *adv.* नित्यम्,
शततम्, यथाभ्यासम्,Half-brother s. सापत्न;
द्वैमातृ.Hamper *v t* प्रति-वि-द्न
2 P. स्तम् 9 P.Handsome is that
handsome does आ-
चारमौष्ठमेव परमार्थतः
सौष्ठवमुच्यते.

Hand in hand एकत्र

Hang *v t.* उद्ध्व व्यापद्.Happened to be यदृच्छा
वभूव.Happy is it for me
that &c. इदमेव तावत्
मम परमभाग्यं यत् &c.Harangue s. उच्चैः तारस्व-
रेण भाषणं-उच्चम्.Hark, interj. शृणु,
अवधीयताम्.Harness *v t.* ययुज् 7
P. संनह् 4 P.Harshly *adv.* पुरुषम्,
निष्ठुरम्.

Harvest s. संगृहीतशस्यं.

Hatch *v t.* घट् c. उत्पद् c
चित् 10.Hatchet s. पशु; कुठार;
वृक्षादना.Have recourse to श्रि
1 U. आश्र 6 P.

Hawk s. इयेन; कपोलारि.

Hazard s. संकट; संशय;
To heal a wound
व्रणविरोपणं कृ 8 U.

Hearing s. गोचरः-.

Heave a deep sigh,
दीर्घं निश्वास 2 P.Heed *v t.* अवधा, मनोधा
3 U.Heel s. पाणि *m* and *f.*
पादनलं-मूलं.Close upon the heels,
अनुपदमेव.Betake to heels जघाव-
लम्बनं कृ 8 U.Heels overhead, शङ्ख-
पादं a. अवक्षिरस्.Heir-apparent युवराज;
To help him-self toa mouthful ग्रासग्रह-
णेनात्मानं तर्पयितुम्. Godhelps those who
help themselvesदैवमुद्यमायत्तम्, विना पुरुष-
कारेण दैवं न सिध्यति.

Helped him on his legs
उत्थातुं तस्य साहाय्यं चकार.

Helplessness, s. अशर-
णता; अनाथता.

Henceforth *adv.* अतः-
प्रभृति

Herb s. औषधि (धी f)

Herbage तृण; शस्यं घास.

Heretical α. धर्मविरुद्ध,
विधर्म, नास्तिक.

Hero वीर.

Hesitate *v* i. वि-आ शंक 1
A. विचर c.

Without hesitation
निःशंकम्; अविलंबम्.

Hew *v. t.* छिद् 7 P कृत्
6 P ल् 9 P.

Heyday, interj, नमः,
स्वास्ति, भोः.

Hideous α. भीषण; कराल;
बीभत्स.

High road s. राजपथ, मार्ग.

Hind α पश्चिम, पृष्ठ.

Hinder α जघन्य, पश्चिम

Hint s. संज्ञा, सूचना.

Hit *v. t.* अभि-नि-आ हन्
2 P तड् 10.

Hold peace मोनं समाचर्.
1 P. or धृ 10.

Hold the tongue मौनं,
आस्था 1 P तूष्णीं आसु 2A.

Hold! Hold! विरम विरम
मा भैवम्.

Hold out *v. t.* चिरं सट् 1
A युष् 4 A; प्रातिहृ 8 U

Holder s. आधार.

Holy man s. साधु, धार्मिक

Holy study s. वेदाध्ययनं.

Holy wisdom ब्रह्मज्ञानं.

Hoot *v. t.* घूत्काररवं कृ 8
U घूत्कृ 8 U.

Horde s. महासंघ; बृहत्समूह

Horse sacrifice अश्वमेध.

Host s. सेना. चमू f, अनीकं.

In an evil hour अशुभे
लग्ने-सुदूते-समये.

Hours घटौ, घटिका, नाडिका

Household s. गृहपरिवार;
कुटुम्बम्.

Householder s. गृहिन्,
गृहमेधिन् m.

Hover *v* i. परितः विसृप् 1 A.

Huge α विशाल, स्थूल, बृहत्.

The friends of humble
days आपत्कालीनमित्राणि.

Hump s. वकुद् f.

Hump-backed α. कुब्ज,
वोगंड.

Hunt *v. t.* अन्विष् 4 P;
निरूप् 10.

Hurl *v. t.* तरसा-सवेगं-
क्षिप् 6 P मुच् 6 P.

Hurt *v. t.* तुद् 6 P. व्यथ
c बाध् 1 A.

Hymn *s.* स्तोत्रं, गीतं

Hypocrite *s.* दांभिक,
कापटिक.

I.

Ice *s.* हिमं, षनीकृतं हिमं.

Identical with सरूप,
सम, समान.

It were idle to talk of
friend or foe in Go-
vinda गोविंदविषये मित्रा-
मित्रकल्पनं व्याघातः.

Idler *s.* निर्व्यापार, कालक्षेपक.

Ignoble *a.* नीच, अधम
अकुलीन.

Illusion *s.* माया.

Illustration *s.* दृष्टांत;
उदाहरणं

Illustrious *a.* प्रख्यात,
प्रसिद्ध, ख्यात.

Imaginable *adj.* with
all imaginable ease

मनसोप्यगोचरीभूतया लीलया

Imitate *v. t.* अनुकृ 8 U.

Immersed *a.* मग्न, लीन.

Immortal *a.* अमर, अनश्वर

Imperfection *s.* न्यूनता,
दोष, वैकल्यं.

In an imperious tone
सगर्वम्, माटोपम्, सावलेपम्.

Impious *a.* अधार्मिक, पाखंड.

Implant प्रतिवप् निधा 3 U.

Imploringly *adv.* सवि-
नयम्, सप्रणिपातम्.

Imply *v. t.* सूच् 10 ध्वन्-

Importune *v. t.* निर्बन्धेन
प्रच्छ् 6 P or प्रार्थ् 10 P.

Importunity *s.* अति-
निर्बन्ध; अतिप्रार्थना.

Impudent *a.* वियात-
दुर्बिनीत, अविनीत.

With impunity सदंभा-
भावम्, अपकारं विना.

Inattentive *a.* मंदादर,
निरपेक्ष.

Incantation *s.* मंत्रप्रयोग,
माया, मंत्र.

Income *s.* धनागम अर्थ-
प्राप्ति *f.* आय.

Incur displeasure of
कोपपात्रं भू 1 P.

Indulge *v. t.* तुष् c अनुवृत्

Industry *s.* उद्यम उद्योग.

Ineffectual *a.* निर्गुण.

Infallible *a.* अमोघ,
अव्यर्थ, अप्रमादक्षम.

Infantry पक्षिभ्यः, पदातयः

Infancy *s.* बाल्यं, शैशवं.

Infirmity *s.* दौर्बल्यं, विकार.

Inflection *s.* वचनकलादि-
कार्यं, विभक्ति *f.*

Inflict pain दु P. तुद् 6 U

Influence s. बल, प्रभाव.

To be influenced by
वशं गम् 1 P विकृ pass.

Inform v. t. निविद् caus
(with dat. of person)

Infuse v. t. निधा 3 U.

Ingenuity s. युक्ति f
वैदग्ध्यं, चातुर्यं.

Ingraft v. t. प्रातिवप् 1 P.
निखन् 1 P.

Inhabitant s निवासिन्.

Inherent s स्वभावज, नै-
र्गिक, सहज.

Iniquitous α. अधर्म्य, दुष्ट,
खड.

Innocuous α निरुपद्रवेन्,
अघातक.

Inquiry s. अन्वेषणं; पृच्छा;
विचारणा.

Inseparable α अवियोज्य,
अविभज्य, समवेत.

Insignificant α क्षुद्र,
नीच.

Inspired with confi-
dence उपजातविश्वास.

Inspired with passion
for Rambha रंभायां
बद्धभाव-कृतप्रणय.

Install as Yuvaraja
यौवराज्ये अभिषिच् 6 P.

Institute (a sacrifice).
(इहं तन् 8 U. अह 1 P)

Insult v. t. अव-अप-मन् 4
A तिरस्कृ 8 U परिभू 1 P

Instinct s. नैसर्गिकबुद्धि,
सहजबोध.

Intend v. t. उद्दिश् 6 P.
इप् 6 P.

Intent α. परायण, तत्पर.
(in comp) व्यापृत. नियत.

Intercourse s. संगम.
समागम; सगाति f.

Interest s. हितं, लाभ;
कल्याणं.

Interpose v. i. साध्यस्थं-प्रह
9 U or अवलम्ब 1 A.

Interrogate v. t. प्रच्छ 6
P अनुयुज् 7 A.

Interrupt v. t. प्रतिबंध् 7
P प्रति-विहन् 2 P उप-

निरुध् 7 U.

Intimate v. t. सूच् 10
संदिग् 6 P.

Intolerance s. अमर्षणं,
अतितिक्ष; अक्षमा.

Invocation s. आवाहनं,
आवाहनं, आमंत्रणं.

Iron-bar s. लोहदंड.

Irradiate *v. t.* उद्दीप् *c*
प्रकाश *c*

Irrational *a* अचेतन,
अविचारवत्

Irresolution *s.* अस्थैर्य,
चञ्चलचित्तता.

Island *s.* द्वीपं.

Issuing *a* संभव in
comp. उत्थित.
J.

Jackdaw *s* काक; द्रोणकाक.

Jealous *a* साभ्यसूय; मत्सरिन्, सेव्य.

Jester *s.* भंड; परिहासयितृ
m. वैदासिक.

With joined hands
बद्ध-कृत-भंजलि-प्रांजलि.

Joint *a.* संयुक्त, समेत.

Joyfully *adv.* सानन्दम्.

Judge *v.* विविच् 3 7 U.
परिच्छिद् 7 P.

Jump *v. i.* उत्प्लु 1 A-ing
s. प्लुति, ह्वनं.

K

Kernal *s.* फलबीजं, फलगर्भ

Of kin to सजातीय, सगोत्र.

Kinsman *s.* सगोत्र; बंधु-
जन, सकुल्यः.

Kite *s.* चिल्लसदृशं, क्रीडनकं,
चित्र; आतापिन् *m.*

Kneel *v. i.* जानुभ्याम्
(अवनौ) गम्-पत्-नम् IP.

Knitting *s.* भंग, भेद.

Knock *v. t.* तड् 10,
आहन् 2 P.

L

Labour under *v. i.* बाध्,
पीड् Pass.

Laden *a* सभार, निवेशि-
तभार.

Lamb *s* मेषशावक, अजाशिशु

Lame *a* खंज, पंगु.

Lap *s.* उत्संगः

Last stage *s.* अन्त्यदशा.

Laurel *s.* नारलं To win
laurels ख्यातिं गम्.

Going to law व्यवहारसभां
राजसभां गम् 1 P राजकुले
वृथ् 10.

Law-giver *s.* स्मृतिशास्त्र-
कारः, स्मृतिशास्त्रप्रवर्तकः,
स्मृतिकारः.

Lawyer *s.* अर्थिप्रत्यर्थि-
पक्षसमर्थक, न्यायनिपुणः,
धर्मशास्त्रज्ञ.

Lazy *a* अलस, तंद्रिल.

Lead to *v. t.* आवह् 1 P.
उत्पद् *c* जन् *c*

Leader *s.* पुरोगम; अग्रणी;
मुखर.

League *s.* गव्यूति.

Lean *v. i.* अवलम्ब 1 A.
 Leap *v. i.* छु 1 A अवतृ 1 P.
 To take leave of आमंत्र
 10 A आप्रच्छ 6 A.
 Leer *s.* अगंगदर्शितं, कुस्मितं.
 Legal *a* न्याय्य, सशास्त्र.
 Legend *s.* कथा, पुराणकथा,
 अख्यायिका.
 Legion *s* चमू, सेना, बाहिनी
 Length *s.* आयाम, दीर्घता.
 At length *s.* विस्तरतः,
 सविस्तरम्.
 Leopard *s.* चित्रकः, चित्र-
 व्यघ्र.
 Lest *conj.* नोचेत्, अन्यथा.
 Level *v. t.* समीकृ 8 U.
 Liable to punishment
 दंडार्ह, दंड्य, शासनार्ह.
 Liar *s.* असत्य मिथ्या-वादिन्.
 Lie level to the
 ground भूमिसात् भू
 1 P or कृ pass.
 Line of posterity *s.*
 वंशावली
 To enter lists रणार्थं
 सज्जीभू 1 P. सन्नद्ध *a.* भू
 1 P.
 Load of gold सुवर्णभारः
 Log *s.* स्थूल-वृत्-काष्ठं.
 Locked in sleep निद्रा-
 लीड, निद्रानिमीलितलोचन.

Look upon others
 wives as upon your
 mother, मातृवत् परदारेषु
 पश्य.
 Looking-glass *s.* मुकुर,
 दर्पणः.
 Let loose मुच्य 6 P. विमुच्य.
 Lose *v. t.* त्यज्, ह ८. हा ८
 Happiness will be thy
 lot त्वं सुखमागमविषयसि
 To fall in love with
 काम् 10 (with acc).
 Lower region अधःप्रदेश.
 Lurk *v. i.* निभृ-प्रच्छन्न-
 स्था 1 P वृत् 1 A.
 Lurking place *s* निकय;
 गुप्तिः *f.* गूढस्थानं.
 M.
 Mace *s.* गदा, दंड, यष्टि *f.*
 Magician *s* मायिकः, ऐन्द्र-
 जालिकः
 Make the best of a
 bad matter दोषमपि
 गुणत्वमापादयितुम्
 Make haste त्वर 1 A.
 Make peace with संघा
 (Inst.) संधि कृ 8 U.
 Make trial of परीक्ष 1 A.
 परीक्षणं कृ 8 U.
 Make up to समीपं गम् प्राप्
 Make vow प्रतिज्ञा 9 A

- Malady सारो, व्याधि,
आमयः
- Maliciously *adv* द्रोह-
बुद्धयः, मद्राम्, सद्राहम्.
- Manager of public
affairs पौकायावेक्षक.
जनआर्याध्यक्षः.
- Mango-tree स चूनवृक्षः,
सहस्र, अमृतह.
- Manhood स पुरुषदशा-
धर्मः, पैहवं.
- Manifestation स आवि-
ष्करणं, प्रकाशनं व्यक्त f.
- Manifold α. नानाविधं,
बहुप्रकार.
- Mantle स प्रचार-रक; भवगुंठनं
- Manufacture रच् 10 U
शिलेन निर्मा 3 P.
- Marble मर्मलोपलः मधिशिल.
- March *v* i अभिया 2 P.
अभिनिर्मा 2P अभिदु 1P
- Mark *v* t. आलोच् 10.
- Market स. निपणि, अपण.
- To throw off the mask
पूर्वनिगूढन् निजमनोरथन्
प्रकटाकृ 8 U or आविष्कृ
- Marvel स कौतुकं, विस्मयहेतु
- Marvellous अचिन्त, अद्भुत.
- To obtain mastery
over अभिभू 1 P. वशीकृ
8 U. ईश् 2 A.
- To be more than a
match for अतल्य अने-
कम् -वृत् A or ग्रा 1P
- Maternal α मातृ in
comp
- Maternal uncle मतुङ,
मातृभ्राता
- Material cause स प्रकृति
f. उगादन, समवायि आणं.
- It is no great matter
अकिंचित्क मन्निर्धनं ए-त्
- Meadow स क्षेत्र, शाद्वलं,
केदार, वनस्थली.
- Mean *v* t सूच्, निर्देश् P.
- Medicinal α औषधयः, भैषज
- Meitiate *v* t ध्यै 1 P.
चित् 10.
- Meeting स सभा, संसद् f.
- Merchant स वाणिज् m.
- Member स. अवयवः (of
a family).
- Mercury स. बुधः, गैह्मिण्य.
- One fault merges into
a collection of merits
एको दोषो गुणसन्निगते
निमज्जति.
- Message स संदेशः, वाचिक.
- Metre स छन्दस्, वृत्तं.
- Might स. बलं, तेजः, शक्ति f
- Mighty स. प्रबल, विक्रान्त,
ओजस्विन्.

Mild α . सौम्य, शांत; सदय.
 Military α . युद्ध. (in comp), सांग्रामिक.
 Mine s . आकर; ख (खा) नि.नी f.
 Minister v i. See Officiate &c.
 Miry α पंकिल, सकर्दम, संपंरु.
 Misconduct s . दुराचार, दुश्चेष्टितं, मर्यादातिक्रमः.
 Misspend v t. अस्थाने-अपादे व्यय.
 Mist s . धूमिका, तुषार.
 Mistake v . t. अन्यथा-मिथ्या गृह् 9 U.
 Mock v . t. उपहस्य P विडम्ब.
 Moderate परिमित, समर्याद.
 The moment he is here अत्र तस्मिन्नागतमात्र एवं.
 Of little moment अगुरुक, आर्कोचितकर.
 Mountain-like α पर्वतप्रा-य-सम.
 Monster s . राक्षस, दैत्य, असुर.
 Monstrous α . अद्भुत, विलक्षण.
 Moral duty s . सदाचार, शाश्वतकर्म.
 Motto s वाक्य, आदर्शवाक्य.

Muddiness s . मलिनता, पंकिलता, कालुष्यं.
 Muffle v . t. वस्त्रेण परिवेष्ट 10 अवगुण् 10
 Mules अश्वतर, वे (श)सर.
 Multiply v i. वृध् 1 A बहुलीभू 1 P v t. गुण् (denom.)
 Murmur v . i. असंतोषेण-सविषादं विलप् I.P. परिदेव.
 Mutiny s सैन्यद्रोहः-प्रकोपः.
 Myriad s अयुतं, दशसहस्रं.

N.

Good name s सु-सत्कीर्ति f
 Narrate v t. कथ् 10
 Narrow-minded α अनु-दारशील, लघुचेतस्, कृपण-बुद्धि.
 Nation s . राष्ट्रं,
 Native shore s स्वराष्ट्रं, स्वविषय; जन्मभूमि.
 Natural α नैसर्गिक, सहज.
 Natural instinct सहजा-वबोधः.
 Need s . व्यसनं दुर्जातं.
 Negative s . निषेधार्थकशब्दः-
 नञ् III.
 Nest s नीड, कुलाय.

Next door to अदूर, इषेद्
दूर (abl)

Neighbour s. प्रतिवेशिन्
m. प्रतिवेश-इय.

Neighing s. हेभारवः, अश्व-
नादः.

Nibble v. t. अल्पाल्पं दंश्
1 P or अवकृत् 6 P.

Noble-looking α. महानु-
भावाकृति, धोरदर्शन.

Note s. स्वरः, कणः.

Nothing s. अभावः, अवस्तु.

Good for nothing α.
व्यर्थ, निरर्थक.

Notion कल्पना, भाव,
अभिप्राय, मतं.

Nurse s. धात्री, उपमाता.

O.

Obedience s. अनुवर्तनं,
आज्ञाकरत्वं.

Obeisance s. नमस्कार,
प्रणाम, प्रणति.

Objection s. प्रतिबंध,
प्रत्यवायः.

Oblation s. हवनं, आहुति
हविस् n

Observe v. t. निषेच् 1 A.
अनुष्ठा 1 P.

Observe a fast उपवस्

Obstinate α प्रतिनिविष्ट,
आग्रहिन्-दुराग्रह.

Obtuse angle s. बहिर्लंबः
विषमः कोणः.

Occasion v. t. उत्पद् ८जन०

Occupations s. व्यवसायः,
वृत्ति f.

Occupy the throne
राज्यमाहू 1 P. राज्यपद-
मधिरू 1 P.

Occur v. i. वृत् 1 A. संपद्
4 A.

Off one's guard प्रमत्त.
अनवहित α.

Offend v. t. अपराध् 4, p
A. with Gen or Loc.

To be offended कुब्, कुप्,
रुष् 4 P.

Offer v. t. प्रदा 3 U.

Offering s. उपायनं, उपहार,

Office s. कार्य

Officer अधिकारिन् m.

Officiate as superin-
tending priest ऋत्विज्
भू 1 P ऋत्विक्कर्म विधा 3 U

Omit v. t. वृज् 10. उभेक्ष् 1
A, लंघ् 1 A.

Omniscient α. सर्वज्ञ.

Hence on thy life स्व-
जीवितं यदि वाञ्छसि तर्हि
द्रागपसर, अपेहि.

- On the rule इति न्यायेन.
 Open air s. अनावृतभूभाग,
 प्रदेशः, प्रकाशः.
 Opulent α. धनवत्, धनिन्.
 Ordain v. t. आदिश 6 P.
 निर्दिश 6 P.
 Order s. वर्ण, जाति f.
 Orphan s. मातापितृरहित,
 अनाथः.
 Out interj. धिक्, अपेहि.
 Outlive v. t. अति पश्चात्-
 जीव् 1 p.
 Outstart प्रारंभः, उपक्रमः.
 Outweigh v. t. भारेण-
 भारतः अतिरिच् (pass) (abl)
 Overreach v. t. विप्रलम्भ्
 1 A वंच् 10
 Overtop v. t. अतिशी 2 A
 अभिभू 1p.
 Overwhelmed α. प्रस्त,
 व्याकुल (in comp).
 Owe v. t. धृ 10 (dat.)
 of creditor.
 Owl s. उल्लूकः, दिवाभातः.
 Own v. t. प्रतिपद् 4 A.
 अंगीकृ 8 U अभ्युपगम् 1p
 P.
 Paint v. t. वर्ण् 10 U.
 Palm s. तालः, तृणद्रुमः.
 Pant v. i. कृच्छ्रेण निश्वास
 2 p. उल्लुप् 2 p.
 Paper s. लेख्यं, पत्रिका.
 Parcel s. कूर्च, पोटालेका.
 Pardon s. अपराधक्षमा.
 Parents s. पितरौ.
 Parentage अन्वय, कुलं, वंशः
 Partake v. t. अंशभाक् भू
 1p अंश-भागं ग्रह् 9 U.
 Particular α. विशेष-विशिष्ट
 (in comp.)
 Parturition s. प्रसव, भरः,
 उत्पत्ति f.
 Party s. पक्ष, गणः.
 Pass for, expressed by
 the denominatives
 of मन pass.
 Pass off with a joke
 सपरिहासं ग्रह् 9 p.
 Passion s. रोष; क्रोध; अमर्ष.
 Passionate affection
 अत्युत्कटप्रीति f. अत्युत्कटराग
 Pasturage s. शास्यं, यवसं,
 प्रास.
 Paw नखपंजर.
 Pay a visit to दृष्टुम् अभ्यागम्
 Peak s. शृंग, शिखरं, शानु n.
 Pebble s. उपल; दृषत्कणः.
 Peck v t (चंचुपुटेन) अभिहन
 2p तुद् 6 p. विलिख् 6 p.

Peculiarity *s.* विशेषधर्म;
विशेषलक्षणं.

Peep *v. i.* सूक्ष्मं निरूप् 10.

Pelt *v. t.* (लौष्टैः) तुद् 10
ग्रह 1 *p.*

Penance *s.* तपस् *n.*

Penance-forest तपोवन.

Perform one's part
स्वनियोगमनुष्ठा 1 *p* स्वकर्म
कृ 8 *U.*

Perfume *v, t.* धूप् 10,
सुरभीकृ 1 *U.*

Permit *v. t.* अनुज्ञा 9 *U.*

Perishable *α.* क्षर, नश्वर,
क्षयिन्.

Persevere *v. i.* सततं प्रयत्न
1 *A*; अनवरतं चेष्ट् 1 *A.*

Perishable अस्थिरप्रतिबंध

Persist *v. i.* निर्वैधपर *α.*
भू 1 *p.* लाप्रद *α* भू 1 *p.*

Persuasion *s.* अनुनयः,
प्रोत्साह, प्रवर्तनं.

Pest of the family कुलस्य
आधिः—कलंकः.

Pervade *v. t.* अभिव्याप् 5
p. अश् 5 *A* सर्वतः आक्रम्
1 *A.*

Pervert *v. i.* विकृ 8 *U.*
अश् 4 *p.*

Philosopher *s.* तत्त्वविद्
m. तत्त्वज्ञः.

Pick up *v. t.* उद्घृ 1 *p.*
उद् ग्रह् 9 *U.*

Pierce *v. t.* व्यध् 4 *p.* भिद्
7 *p.*

Pillar of justice *s.* न्याय
स्तंभः, धर्माश्रयः.

Pin *s.* लघु सूचि *f* शलाका.

Pious *α* पुण्यशील, धर्मात्मन्.

Pitcher *s.* कलसः (शः) घटः

In place of स्थाने-भूमौ.

Placidity *s.* शमः, शांति.

Plain *s.* सम-भूमि *f.* प्रदेशः—
α स्पष्ट, विशद enough
स्पष्टमेव.

Plain in person अनति-
सुभगः, सामान्यलावण्योपपन्न.

In plain words स्पष्टम्,
व्यक्तम्.

Plant *v. t.* निखन् *I. P.* निष्ठा
3 *U* (trees) आरुह् *c.*

Place *s.* पट, पात्रिका.

Plead *v. i.* निमित्तं दृश् *c.*
अपदिश् *p.*

Pleasant *α* रम्य, ललित,
सुभग.

Pledge of love प्रत्यभिज्ञानं

Pledged his words प्रति-
ज्ञातवान्, प्रतिज्ञां कृतवान्.

Plight *s.* दशा, अवस्था.

Plot against life *v. t.*
दुद् 4 *p.* (dat.)

Plum s. कर्कन्धू (mas.)
षदरीकलम्

Plumes himself upon
his rectitude सदाचारेण
सद्वर्तनेन आत्मानं बहुमन्यते.

Plunge v t. गाह् 1 A.
अवगाह्.

Poach v i. ग्रहणार्थं अनुसृ

Pool पल्लवं, जलाशयः.

Population s. लोक-जन-
समूहः.

Pore s. रन्ध्रं, रोमरन्ध्र.

Portent s. दुश्चिन्हं, उपसर्गः-
अरिष्ट.

Positive α. व्यक्त, स्पष्ट.

Positivie adv. स्पष्टम्
व्यक्तम्, साक्षात्.

Post s. पदं.

Pounce v t. सहसा अवपत्
1 p अवस्कन्द 1 p.

Practical α व्यावहारिक,
अभ्यासिक.

Practice s. वृत्ति f आचारः.

Practise sacred aust-
erities तपांसि चर् 1 p
or तप् 4 A.

Precious α. अनर्घ्य.

Precipitous घातुक, विषम.

Precipitate α. सरभस(in
comp.)

Predict v. t. पूर्व-अग्ने-कथ्

Prediction s. भ. विकथनं,
आदेश.

Predominate v i. प्रबल-
अधिक भू 1 p. अतिरिच्
pass.

Preengaged α पूर्वप्रतिज्ञात

Preference s आदराधिक्यं,
अधिकानुराग.

Pregnant α. आपन्नसर्वा,
गर्भिणी.

Preparation s. संभारः,
संविधान.

Prescribe v t. निर्दिश् 6p.

Presence s. सन्निधि f.
सांनिध्यं.

Press on v i. समापत् 1p
आक्रम् 4 U.

Present v t. उपायनीकृ 8 U

Preserve v. t. रक्ष् 1p. अक्
1 p. त्रै 1 A.

Pretend v. t. छलं-कपटं,
व्याजं कृ 8 U.

Pretender s. छद्मिकः,
कापटिकः.

Pretension s. स्वत्वप्रति-
पादनं.

Pretext s. व्याजं, व्यपदेशः
छद्मन् n.

Prevail (on or with)
प्रवृत् c अनुनी 1 p.

Prevent *v t.* वृ with नि
c. रुध् 7 U.

Previous α पूर्व, प्राग्भूत

Previous *adv.* पूर्वम्, प्राक्

Prey *s.* भक्ष्य, भक्षणं

Fell a prey to, आभिषतां
ययौ.

Pride *s.* अभिमानकारणं.

Privation *s.* सुखाभाव,
आपद *f.*

Prize महार्घं वस्तु, द्रव्यं, पारि-
तोषिकं, प्रतिकूलं, *v t.* बहु-
मन् 4 A अवक्षया पाल् c.

Proceed प्रचल् 1 *p.* प्रस्था.

Proceed against *v t.*
अभियुत् 7 A राजकुले
निविद् c

Procession *s.* यात्रा.

Proficiency *s.* प्रावीण्य.

Profound respect *s.*
परमादरः, आदरातिशय.

Profusely *adv.* भूरि,
प्रचुरम्

Progenitor *s.* कुलपुरुष;
आदिपुरुष; जनायेतृ *m.*

Project *s.* उपय *m.* युक्ति
f. कल्पना.

Prolific α अग्रवन्धु, बहुफलप्रद.

Who seldom wanted
a prompter यः सर्वदा
प्रत्युत्पन्नमतिः.

Prompted by hunger
द्वाधित.

Promptness प्रत्युत्पन्नमति
t. प्रतिभा.

Pronounce judgment
निर्णयं कथ् 10 उत्तरं दा 3 U

Proof *s.* उदाहरणं, प्रमाणं.

Proof against persua-
sion उपदेशानर्ह, अप्रवाच्य.

Proper α स्वयं, निज,
आत्मीय (in comp.)

Propitiate *v t.* आराध् c
सान्त्व 10.

In proportion to what
we gain आयप्रमाणेन

Propose *v t.* उरक्षिप् 6 *p.*
सूच 10 उपन्यस् 4 *p.*

Prosecution *s.* आविर्त नु-
सरणं, नित्यप्रवृत्ति *f.*

Lay prostrate on the
bed शयने अवमूर्धशयो बभूव

Proud of the office
अधिकारगर्वित.

Proverb *s.* आभाणक;
लोकवाद.

Prowl *v i.* भक्ष्यार्थं परिभ्रम्
4 *p.* पर्यट् 1 *p.*

Purpose *v i.* उद्दिष्ट 6 *p.*
इष्ट 6 *p.*

To no purpose व्यर्थम्,
निरर्थकम्.

Purposely *adv.* बुद्धिपूर्व-
कम्, बोधपूर्व कामतः.

Purse *s.* धनभण्डिका *f* कोषः...

Q.

Quaff *v t.* स्तुब्धम् पा 1 *p*

Quality of foulness
रजोगुण.

Quench *v t.* शम् *c* अपनी

Querulous *a* विलापशाल,
दुःखित.

A question arose as to
इति विवादप्रश्नः समुत्पन्नः.

Quick as thought संक-
ल्पत्वरयेव, मनोजवेन.

Quick wit *a* प्रत्युत्पन्नमति.

Quiet *v t.* सांत्व 10 शम् *c*

Quit *v t.* मुच् 6 *p.* त्यज्

Quotient *s.* फल.

R.

Railing words निंदावचनं,
आक्षेपवाद.

Ram *s.* मेघः, अजः.

At random निःसंधानम्,
यदृच्छया.

Range *v i* परिध्रम् 1 &
4 *p.*

Ransom *v t.* निष्क्री 9 *U*
मूल्यं धनं-दत्ता मुच् *c.*

Rank *v t.* वर्ग-पक्षे स्था *c-s*

उच्चपदं, उत्कर्ष, मानः *Of*
rare occurrence विरलं,
अनिल.

Rarely *adv.* क्वचित्.

Raise *v t.* उत्पद् *c* उद्दीप् *c*
उत्तिज् *c* पदवृद्धि कृ *c* प्रति-
पात्तिं प्राप् *c* उन्नम् *c.*

Ravish *v t.* बलात् अपनी
1 *p.* ह 1 *p.*

Reach *s.* गोचर; विषय.

Become ready सज्जांभू *lp.*

Realize *v t.* परिपूर *c* साध्

Realms below the
earth अधो-पाताल लोक.

Rear *v t.* वृंद् *c* पा 2 *p.*

Reason *v t.* विचर *c* वितर्क
10 *s.* प्रतिबोध.

Recall *v. t.* प्रत्यादिश 6 *p.*
निरस् 4 *p.* खंड 10.

Receive *v t.* प्रत्युद्गम् 1
संभू *c.*

Recognize *v t.* प्रत्यभिज्ञा
9 *U* परिच्छिद् 7 *p.* प्रमाणी.

कृ 8 *U.*

Recompense *s.* प्रतिफलं,
पारितोषिकं.

Reconcile *v t.* अनुनी
1 *p* प्रसद् *c.*

Had recourse to
Vishnu विष्णुमुपजग्मु;

Recover *v t.* पुनः लभ्
1 A प्राप् 5 p विद् 6 U

Recovered him from
poison तं निर्विषं चक्रः,
विषोपद्रवाद्रक्षुः.

Reduce to ashes भस्म-
सात्कृ 8 U, to poverty
दारिद्र्यनी 1 p.

Reflection *s.* आक्षेप,-
अधिक्षेप.

Refrain *v t.* निवृत् I A.
विरम् I p (abl)

Refuse *v t* प्रत्याख्या
निरकृ 8 U.

Regain *v. t.* पुनः लभ् 1
A प्राप् 5 p.

Region *s.* देश; प्रदेश.

Region below the
earth पातालं पाताललोक

Reign (prevail) प्रवृत् I
A. भू 1 p

Reiterate, see repeat

Reject *v t.* प्रत्याख्या 2 p
प्रत्याचक्षु 2 A.

Release *v t.* मुञ्च 6p. उद्

Relent *v t.* दय् I A.
मृदुतां गम् 1 p.

Relieve *v t.* दुःखात् मुञ्च
6 p, or *c.* उद् 1 p.

Relinquish *v. t.* त्यज्
p. भुञ्च 6 सृज् 6 p.

Reluctantly *adv.* वञ्जात्
अनिच्छया.

Remainder *s* शेषः अवशेष

Remark *s* उक्ति *f* भाषणं

Remarkable *a* विश्रुतः
दिह्यात्.

Remind *v t.* अनुबुध् *c.*

Remorse *s* अनुताप अनुशय

Renew *v. t.* पुनः कृ 8 U
आरम् 1 A.

Renowned *a* प्रसिद्ध, लब्ध-
कीर्ति.

Repair *v. t.* व्रज 1 p गम्
1 p. *v. t.* पूर्ववत् कृ 8 U.

Repeat *v t.* पुनः-वद् 1p
or व्याहृ 1 p.

Repeated *a* आवृत्त.

Repent *v. i* अनु-पश्चात्-तप्
4 A.

Reply *v. t.* पुनःवद् 1 p
or व्रू 2 p. वच् with

प्रति 2 p.

Reprehend *v. t.* उपालम्भ्
A, भर्त्स 10 A.

Reproach *v t.* गर्ह् 1 p.
परुषं निद् 1 p.

Reproachful *a* निंदागर्भ,
निंदात्मक.

Repudiation *s.* त्याग;
निराकरणं, प्रत्यादेश.

- Request *s* प्रार्थना, अभ्यर्थना.
 Rescue *v t.* परित्रै 1 A.
 मुच् 6 p. रक्ष् 1 p-s रक्षणं,
 संरक्षणम्.
 Resign *v t.* ऋ c. with
 सम्, आयत्तीकृ 8 U.
 Resort to आश्रि 1 U.
 Respectfully *adv.* सादरं,
 सबहुमानं.
 Respectively *adv.* यथा-
 क्रमम्, पौर्वापर्येण, प्रत्येकं
 प्रत्येकम्.
 Resound *v t.* निनादेन पूर
 Restore *v t.* प्राप्. c सम् c
 Restored the Univ.
 erse to the rule of
 Indragुनरपि विश्वं इन्द्रवशं
 कृतवन्-वशं नीतवान्.
 Rest *v t.* विश्रम् 4 p. वि-
 आरम् 1 p.
 Resumed their dis-
 course पुनर्वक्तुं प्रचक्रमिरे
 Retain *v t.* नियुज् 7 U.
 Revenge *v t* वैरनिर्यातनं
 कृ U; प्रत्यपकृ 8 U.
 Reverence *v t.* सत्कृ 1 U
 अर्च 10, पुज् 10.
 Reviling *s* निर्भर्त्तना, गर्हणा.
 Revolution *s* आवृत्ति *f.*
 परिवृत्ति *f.*
 Ridicule *v t.* उपहास्यतां नी
 1 p उपहासास्पदं कृ 8 U.
 उपहस् 1 p.
 Ripe to meet one's
 doom विनाशोन्मुख.
 Right *s.* अधिकार. सत्ता,
 स्वत्वं.
 Right angle समकोण,
 ऋजुकोण.
 Righteousness सदाचार
 सद्वृत्ति *f.* धर्म.
 Rigorous austerities
 तिग्मतपस् *n.*
 Rill *s.* कुसरित् *f* क्षुद्रनदी
 Ring *s.* वलयं, मंडलं.
 Riot *s* कोलाहल, संक्षोभ,
 संमर्द.
 Ripend into down-
 right hatred साक्षाद्
 द्वेषस्य परां कोटिं इयाय.
 Rise against *v t:* अभिद्रुह्
 4 p (acc).
 Rite *s.* विधि संस्कार.
 Ritual *s.* संस्कार; विवि.
 Rivers are resolved
 into the sea नद्यः सागरे
 विलीयन्ते.
 Roar *v t.* गर्ज् 1 p. स्तन
 1 p.
 Rogue *s* धूर्त; वंचक; प्रतारक.
 Rough usage अपकार;
 अपक्रिया.

Rout *v t.* विद्रु, *c* विध्वंस *c*

Rub *v t.* चूर्ण 10 मृद् 9 p.

Rudely *adv.* अविनयेन,
अशिष्टतया, उद्धतं.

Rudeness *s.* वैयात्यं, अविनय.

Ruffle *v t.* प्र-क्षुम् *c.*

Rule *s.* आधिपत्यं, ऐश्वर्यं.

Till the brook has
run off यावन्निर्झरस्रोतो
नापक्रामति.

Run the risk of losing
all सर्वनाशसंशये आत्मानं
पत् *c.*

Run into debt ऋणं कृ
8 U ऋणं ग्रह 9 p.

Rush into *v i* वेगेन-तरसा
विश् 6 p.

Rustic *α.* ग्राम्य, असभ्य.
S.

Sacred *α.* पूत, पावन, पुण्य,
भगवत् &c.

Sacred knowledge *s.*
निगम; वेदज्ञानं.

Sacrificial offering *s.*
हव्य, हविस् *n.* आहुति.

Saddle *s.* पर्याण.

Safely *adv.* क्षेमेण,
निराबाधम्.

Sailing in air नभो-
मार्गेण-वर्त्मना गच्छत् *α.*

Sally *s.* आपात; निस्तरणं.

Sanctify *v t.* पवित्रोक्त 8 U
परिपू 9 p.

Satisfactorily *adv.*
सम्यक्, सम्यक्तया.

Saviour *s.* तारक; उद्धारक;
रक्षितृ *m.*

Scale *s.* तुला, तुलायंत्र, घट,

Scamper *v i* विद्रु 1 p वेगेन
जवेन-द्रु 1 p.

Scepticism *s.* संदेह;
अविश्वास.

Scheme *s.* उपाय, प्रयुक्ति *f*
कपटप्रबंध.

Scope *s.* अवकाश, विषय.

Scorch *vt* प्लुष 1 p निर्देह 1 p

Scour off *v t* शीघ्रं जवेन-
द्रुतं अपकम् 1 U धाव् 1 p.

Scrape together महता
कष्टेन संचि 5 U संग्रह 9 U

Sculpture *s.* प्रतिमा, मूर्ति *f*
v t तक्ष् I 6 p त्वक्ष् 1 p

Sea of milk *s.* क्षीरोदधि;
दुग्धोदधि.

In the season काले, समये,
योग्यकाले.

Sea-to-go-to sea नाविक-
पोतवाह भू 1 p

Seasonable *α* कालोचित,
समयोचित.

Seasonably *adv.* यथा-
कालम्, काले.

Secure *v t.* संपद *c.*
 Security *s.* रक्षणं, गुप्ति.
 Sedulously *adv.* सोद्यमम्,
 आसक्तिपूर्वम्.
 Seek *v t.* अन्विष् 4 p. मृग्
 10 A.
 Self-reliance स्वावलम्बनं.
 Self subdued *a.* विजिता
 तमन्, जितेन्द्रिय, वाशित्
 Send into exile प्रव्रज् *c.*
 विवस् *c.*
 Sentient *a.* सचेतन, सचेतस्.
 Set *v t.* नियुज् 7 A.
 Set about *v t.* प्रारम् 1A
 Set off *v. t.* शुभ्र *c.*
 Settle *v t.* स्थिरो कृ 8 U
 संघा 3 U.
 Sever *v t.* वियुज् 7 A,
 विच्छिद् 7 p.
 Shed *v t.* विभुज् 6p पत् *c.*
 Shattered *a.* लवणः खंडशः
 भग्न.
 Sheet of paper पत्रं, फलकं,
 एकभागः.
 Shell *s* त्वच् 1 कवचं
 Shield *s* चर्मन् *n.* फलक.
 Shot in the eye विद्वनयन,
 क्षतनयन.
 Show *s.* कौतुक, शोभा.
 In shout कोलहलेन

Shrill *adj* कर्कश, पक्ष, तीव्र.
 Sides (of a mountain)
 उत्तंग; नितंगः कटक
 On both sides उभयतः,
 उभयपक्षे
 On his side स्वपक्षे.
 Simple *a* विनित, आर्य (of
 dress).
 Simpleton *s.* मूढ.
 Sincere अनिर्व्याज, निष्कारट.
 Singly *adv* एकैकशः.
 Sink *v i.* निमस्ज 6 p.
 अधोगम् 1 p.
 Sinless *a.* निष्पाप, अपाप.
 Slacken श्रय *v.* शिथिलीकृ
 8 U.
 Slanderer *s.* अपवादक,
 निंदक; पिशुन.
 Slaughter *s* घात; हननं,
 नाश.
 Fell into a deep sleep
 गाढ-निद्रामग्नो-विधेयो बभूव.
 Slender *a* तनु, कृश, क्षाम.
 Slender-waisted *a.*
 तनुमध्य.
 Slice *s* खंड-पं, शकल-लं.
 Slightly *adv.* साक्षे-
 पम्, अनादरेण, सावज्ञ.
 Let slip न ग्रह् 9 U अवक्षिप्
 6 p.

Sluggish *α*. मंद, अलस,
तंद्रालु.

Slumber *s*. निद्रा.

Sly *α* धूर्त, कितब.

Smite *v t*. इन् 2पतङ् 10

Snatch at आक्षिप्य-झटिति-
ग्रह् 9 U.

Soft *adv*. मंदम्, निमृत्तम्.

Soil *v t*. मलिनीकृ 8 U,
दूष् 10 or c.

Could not so much as
wet the tip of his
bill चञ्चलमपि ताःत्
जलक्लिन्नं कर्तुं नाशकत्.

Sobriety *s* अमत्तता, धीरता,

Sojourn *v t*. अल्पकालं
निवस् 1 p.

Solitude *s*. विविक्तं, विजनं.

Soporiferous *α* निद्राकर,
निद्रावह.

So-that यथा-तथा.

Sound in body अनामय.
अक्षतशरीर, अविकलेंद्रिय.

Source *s*. प्रभव.

Spark *s*. स्फुलिंग, अग्निकण.

Speckled *α* कर्दुरित, चित्रित.

Of the three spheres
त्रिभुवनस्य, त्रिलोकस्य.

Spider *s* ऊर्णनाभ; तंतुवाय.

Spirit *s* धैर्यम्, आत्मनू *m*.
चित्तं, मनस् *n*.

Splash *s* आस्फाल राट्ट-नाद

Splendid *α* भासुर, उज्ज्वल.
अतिप्रभ.

Spoil *v t*. मलिनी कृ 8 U
कलुषीकृ 8 U दूष् *c*.

Sponsor *s*. धर्मप्रतिनिधिः
प्रतिभू.

Spot *s*. चिन्हं, अंक, लक्षणम्.

Sport *s*. मृगया.

To make the better
sport मृगयारसं वर्धयितुम्.

As if in sport लीलाया इव.

Spouse *s*. भार्या, वधू *f*.

Spring *s*. निक्षेप, स्रोतस् *n*.

Spring of life प्रथमं वयः,
अक्षतयौवनं.

Spy *v t*. दृश् 1 p. आलोक

Squeeze *v t* निष्पीड् 10p.
संमृद् 9 p.

Stab *v t*. व्यध् 4पपीड् 10p

Stable *s*. मंदुरा, अश्वशाला.

Stand *v t*. उह् 1A, मृष् 10

Stand the hazard संशय-
मारुह् 1 P.

Stand by *v i*. साहाय्यं कृ
8 U.

Stare *s*. बद्धदृष्टि, अनन्य-
दृष्टि.

Start-gave a sudden
start ससाध्वसम्-समयं-
उत्पात.

- Starvation *s.* अन्नाभाव, अनशनम्.
 Of dwarfish stature, बामनाकृति, खर्व
 Steady अविरत-सतत-उद्योगिन्.
 Steed *s.* अश्व; तुंग; तुंगम.
 In a stern voice पक्ष्पाक्षम्, निष्ठुरम्
 To be still *v i* प्र-उप-शम 4 p.
 Sting *v i.* दंश 1 p.
 Stork *s* सारथः, बकः.
 Storm *s* वाया, प्रभंजन.
 Stout *α.* महत्, स्थूल.
 Stout heart *s* श्रुता, प्रगल्भता.
 Strain *vt* अत्यन्तम् तनः
 Stray *v i* (यूथात्) भ्रंश, I A, 4 p. व्यभिचर् 1p.
 Stratagem. *s.* कपटोपाय; उपाय; छद्मन् *n.*
 Strict *s* सर्वथा in comp.
 Stride *v i* आ-अध्या-रुह 1 p, अध्याक्रम 1 A.
 Strike at *v t.* ग्रह 1 p. तद् 10.
 Strip *v t.* अपनो 1 p. अपह 1 p.
 Stripling *s.* शिशु; अर्भक; पोत.
 Strut, *v i.* उद्धतं परिक्रम् 1 P. 4 p सगर्वं साटोप-चल 1 p.
 Stupid *α* मंद-जड-बुद्धि-धी
 Subject(to) *α*, आयत्त, वश (in comp).
 Subject to censure, निंदादोष-आस्पद-स्थानं.
 Submit *v t.* अनुहृत् 1 A अनुवृत् 1 A.
 Subtract *v t.* वियुज *α.* व्यवकृ 10.
 Succeed in the realm (पश्चात्) राजपदं-सिंहासनं आरुह 1 p.
 Succeed to the throne (vide above).
 Succession to the throne राजपदारोहण.
 Successor *s* उत्तराधिकारिन् *m* अनन्तरगामिन् *m*.
 Succour *s.* साहाय्यं.
 Sudden *α* आकास्मिक, लोल, चपल.
 Suffer *v t.* मृप् 4 p, 10 क्षम् 1 A.
 Suffused with tears, बाष्पपूरित, अश्रुपूर्ण.
 Suggestion *s.* सूचना. उपन्यासः, प्रेरणा, उपदेशः
 Suit *s.* प्रार्थना, प्रणय; अभि-

योग, कार्य, व्यवहार *v t.*
 अनुरूप-सदृश भू 1 *p.*
 Sultry *α* प्रखर, तिग्म.
 Sum *s.* समवाय; समाहार.
 Summon courage धैर्य
 आस्था 1 *p.* अवलंब 1 *A.*
 Supporter *s.* आधार,
 अवष्टम्भ.
 Supreme *α.* परम; निश्चित.
 Supremacy *s.* आधिपत्यं,
 प्रभुत्वं.
 Sure *α.* स्थिर, निश्चित.
 Surface *s* तलं, पृष्ठभाग-देश.
 Surge *v i.* उद्गम 1 *p.* उल्लस
 1 *p.*
 Surging *α* कल्लोलाकुल, तरं-
 गाकुलित, प्रचलदूर्मिमालाकुल.
 Surprise *v t.* सदृशा-अत-
 किंतम्-आपत् 1 *P.*
 Surrounding *α* परिसरस्थ,
 समंततः वर्तिन्.
 Survey *v. t.* निरीक्ष 1 *A.*
 निरूप 10.
 Survive *v. t.* अतिजीव,
 पश्चात्जीव.
 Swell *v i.* वृद्धि *c.*
 Swerve *v i.* प्र-वि-चल् 1 *P.*
 भ्रंश 1 *A.* 4 *P.*
 Sweep away *v t.* रयेण
 अपनी 1 *P.*
 Swift *α.* शीघ्र; वेगवत्.

Swimming *s* तरणं.
 Swing *v. i* दोलाय् *A.*
 Fall into swoon मोहवश-
 परायण-भू 1 *P.*
 Sylvan *α.* वन्य, वन (in
 comp.)

T.

Take aim *v t* शरसंधानं
 कृ. 8 *U.*
 Take field रणभूमिमवत् 1 *P.*
 Take in a snare उन्मार्गेण
 प्रवृत् *c.*
 Take into the head
 (मनसा) चिंत 10-पारकिल्ल *c.*
 Take the side of पक्षं
 समर्थ 10.
 Take place संमिल् 6 *P.*
 संपद् 4 *A.*
 Take up *v t* उद्घृ 1 *P.*
 Talon *s* नखं, नखर
 Ply the task कार्यं निर्वह *c.*
 कार्यव्यापृत *α.* भू 1 *P.*
 Tasting *s.* आस्वादनं,
 आस्वाद.
 Taunting words अरुंतुदा-
 नि वचांसि.
 Tear the hair केशान्
 उन्मुच् 1 *P* विकृ 6 *P.*
 Tear to pieces खंडशः कृ
 8 *U* शकलीकृ *U.*

- To tell the truth यत्सत्यम्
 I feel tempted &c उत्सु-
 कोऽस्मि.
 Tend *v t* (cattle) पाल्
 10 P रक्ष् 1 P.
 Tendency to goodness
 &c. सत्वरजस्तमःसु प्रवृत्ति.
 Tenderly *adv.* सदयम्
 सकरुणम्.
 Tent *s* पटवेश्मन् *n.*
 Terrible भीषण, उग्र, भयानक
 Text *s.* मूलं, मूलवाक्यं.
 Thank *v t* कृतज्ञतां दृश् *c*
 or आविष्कृ 8 U (ironi-
 cally) दुष् *s*
 Thank you अनुगृहीतोऽस्मि
 Thenceforth ततःप्रभृति.
 Thenceforward *adv*
 तदनन्तरम्.
 Thicket *s* गहनं, निबिडारण्यं
 Thick *adj* निबिड, सान्द्रं.
 Think much of बहु मन
 4 A. with acc. of
 person).
 In three steps त्रिविक्रमेण
 To throw the blame
 on another अन्यास्मिन्
 दोषं क्षिपू 6 p.
 With a voice of thun-
 der स्तनितगंभीरया गिरा.
 Thunderer *s* वज्रिन् *m*
 कुलिशभृत् *m.*
 Thunder *v i* गर्ज् 1 p
 स्वन् 1 p
 At times कदाचित्.
 Tiny *α.* प्रतनु, क्षुद्र, लघु.
 Token *s.* चिन्हं, लक्षणं.
 Touch on (upon) उद्दिश्य-
 अधिकृत्य-ब्रू 2 U वद् 1 p.
 Touched to the heart
 हृदये ताडित-आहत.
 Trace by the impres-
 sion of his hoofs पदवीं
 अनुसृ 1 p. पदचिन्हैर्ग्रह् 8
 Track *s* पदचिन्हं, पदपंक्ति.
 Trade *s* वाणिज्यं.
 Trample आभिहनन्, मृद् 9p
 Transfer *v t.* संक्रम् *c.*
 Transform *v t* रूपान्तरं
 विधा 3 U. विकृ 8 U
 Transmigration *s* पुनर्ज-
 न्मन् *n* पुनर्जननं.
 Transient *α* लोल; क्षणभंगुर.
 Trap *s* कूटयंत्र, उन्माथ.
 Treat *v. t* आह 1p (Loo)
 Treat with hospitality
 आतिथ्यं-अतिथिस्त्कारं कृ 8 U
 Treacherous *α* असार;
 मायाबहुल.
 Treasure *s* वित्तं, धनं, द्रविणं.
 Treasure in the heart
 हृदि धा, निधा, हृदये कु 8 U

Trial s. परीक्षा, परीक्षण
 Tribe s. गण; कुल.
 Trick s. छल; कपट.
 Trifling α. लघु, क्षुद्र.
 Triple α. त्रिविध, त्रिगुण.
 Trod one of them to death पदतलेन एकं
 अमृदनात्.
 Trouble v t. पीड 10 क्रिश्
 8 p. आयस् c
 Learn to trust in God
 ईश्वरं शरणं प्रयच्छस्व, ईश्वरा-
 पीनचित्तो भव.
 Try v t. परीक्ष् 1 A, अनुभू
 1 p
 Tyrant s. प्रजापीडकः,
 दुष्टशासन.
 Tumble v. i. अगच्छ 1 p,
 खल्ल 1 p.
 Turn s. समयः, वारः, कालः.
 Turn a single fault to
 two एकापराधं द्विगुणकृ 8 U
 Turn out v i. जन् 4 A.
 भू 1 p
 Turn the back to ग्राह्
 मुची भू 1 p.
 Turning the eyes up-
 ward उर्ध्वं वि श्रेयस्, उच्चक्षुस्
 One good turn deserves
 another उपकारः प्रत्यु-
 कारेण निर्मितः, उपाहारः

प्रत्युपकारं अर्हति.
 Tusk s. रदनः, दंतः.
 Twinkle v i. स्फुर 6 p.
 निमेषोन्मेषं कृ 8 U.
 In the twinkling of an
 eye निमेषमात्रात्, निमेषेण,
 Tyrannical α. प्रजोपद्रावेन्.
 प्रजापीडक.

U

Ugly α. विकृ रूयः, विकृता
 कर.
 Umbrella s. आतपत्रं.
 Unaccountable α. अ-
 वि योक्तुः, अप्रतिपक्ष्येय.
 Unaware adv अतर्कितम्.
 Unbecoming α. अयुक्त,
 अनुचित.
 Unbeliever s. नास्तिकः,
 अनीश्वरवादिन् m.
 Uncertain See Fickle.
 Undergo change v. t.
 परिवर्त्त 1 A; विकृ pass
 Undertake v. आरम्भ 1 A
 उपकम् 1 A.
 Underneath adv. अधः,
 अधस्तात्.
 Undulation s. ऊर्ध्वमत्त,
 भंगुरता.
 Unequalled in prow-
 ess अतुलपराक्रम.





